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MEMOIRS

OF

THE LIFE AND MINISTRY

OF THE

REV. JOHN SUMMERFIELD, A. M.

LATE A PREACHER IN CONNEXION WITH THE METHODIST EPISCOPAL CHURCH IN AMERICA.

BY JOHN HOLLAND.

WITH AN

INTRODUCTORY LETTER

BY JAMES MONTGOMERY.

"The life of my much esteemed friend, the late Rev. John Summerfield, is a subject in which, according to my judgement, the Church of Christ is much interested." *Bishop M'Kendree.*

"Summerfield was a most devoted and eloquent man." *Dr. Raffles.*

"A fervent, fearless, self-sacrificing preacher, the delight of wondering, weeping, and admiring audiences, wherever he went." *Montgomery.*

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BE IT REMEMBERED, That on the 29th day of May, A. D. 1829, in the fifty-third year of the Independence of the United States of America, JAMES BLACKSTOCK, of the said District, hath deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit:—

"Memoirs of the Life and Ministry of the Rev. John Summerfield, A. M. late a preacher in connexion with the Methodist Episcopal Church, in America. By John Holland. With an introductory letter, by James Montgomery. 'The life of my much esteemed friend, the late Rev. John Summerfield, is a subject in which, according to my judgement, the Church of Christ is much interested.' *Bishop M'Kendree.*—'Summerfield was a most devoted and eloquent man.' *Dr. Raffles.*—'A fervent, fearless, self-sacrificing preacher, the delight of wondering, weeping, and admiring audiences, wherever he went.' *Montgomery.*"

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PREFACE.

THERE is no species of religious composition which forms a more interesting line of contact between the church and the world, than judicious *memoirs* of departed saints. It is generally, therefore, no less a pious duty than a sacred pleasure, on the part of members of a christian community, to collect and publish the reminiscences of those holy men who have lived and died in the faith of the gospel.

The memorials of such persons are, when compiled with prudence and fidelity, generally well calculated to illustrate the important and interesting truth, that, while on the one hand, the exercise of a true faith in Jesus Christ, produces uniformly the same results—so far as that the grand principles of every professor's life and testimony may be tried by the express rules of the word of God; on the other hand, they shew in their subordinate phenomena, how true is the intimation of the same scriptural authority, that the same spirit which is the life of all christians alike, operates nevertheless with great diversity of gifts in each.

Whether the interesting individual, whose story is narrated in the ensuing pages, should be regarded as merely a distinguished ornament in a class of preachers of the gospel with which our age has been peculiarly favoured, or whether, to a certain extent, he ought not rather to be considered *sui generis*, are questions which, if important at all, will most likely be satisfactorily answered in the progress of this work. One thing, however, is certain, that talents, which procured for their possessor such distinction in England, Ireland, France, and especially in America, must have been, at the lowest estimate, of no ordinary description: and when it is recollected that these talents were all consecrated and exercised in the noblest of all services—the services of the Redeemer, by one, whose praise was in all the churches where his name was known; a spirit of laudable curiosity is excited, even among those who never saw him, to know something of the personal history of such an individual;—while those who have known him face to face in the flesh, and can testify of his holy life and conversation, are justly loath to suffer so virtuous an example of christian excellence to pass away, without some fitting memorial.

It is highly creditable to the relatives of the late Mr. Summerfield, that they should have taken such pains in collecting the requisite materials for a biographical account.

Indeed, so ample, consecutive, and satisfactory were the documents accumulated with reference to this object, that with the aid of such voluminous and authentic vouchers, it became a question of comparatively little importance *where* the work should be written. The competency of the individual who might happen to be entrusted with the execution of this design, was confessedly a consideration of greater importance. There is therefore much justness in the following extract from a letter on this subject, which was addressed by Bishop M'Kendree to Mr. Blackstock at New-York;—the bishop, it is right to add, was in favour of an American biographer:—

"*Baltimore, July* 5, 1826.

"DEAR SIR,

"In compliance with your request relative to the Life of your brother-in-law, and my much esteemed friend, the late Rev. John Summerfield I would say, it is a subject in which, according to my judgement, the church of Christ is much interested; and that it is very desirable that his true character should be faithfully delineated in his Life. You have in possession, most of the materials for this valuable work, and it is with you to select a biographer, and have his life written; and while his beloved relatives may derive pecuniary benefit therefrom, thousands of his christian friends, in common with his relations,

will long enjoy the benefit of his example, as a christian and a minister.

"But such are the peculiarities of his character, that very much depends on the choice of his biographer. Mr. Summerfield was born in England, converted and commenced his ministerial career in Ireland, and finished his exalted course in America.

"His literary qualifications, connected with his knowledge of divinity, and attainments in experimental religion, raised him above the character of ordinary ministers.

"His sensibility was refined, his manners chaste, his performances polished with graces peculiar to himself.

"To delineate the character of such a minister, the writer of his life should not only possess suitable qualifications as an author, but he should be of the same religious sentiments; and be able, in some good degree, to accompany him in his researches and christian experience. He should be intimately acquainted with him in his social and private actions—his writings, his views, and his situation. He should be a sympathizing friend, as well as a discriminating judge. Such friends, Mr. Summerfield no doubt had, in England, Ireland, and America."

Having before me, and on such high authority, the list of rare requirements just enumerated, it may well be expected, either that I should assume their possession, or give some other reason why I appear in my present character.

Four years having nearly elapsed since the death of Mr. Summerfield, and the execution of a Memoir having been so long delayed by providential circumstances, a communication through the Rev. Doctor Townley, of London, the originally anticipated biographer, was made to my excellent friend, Mr. Montgomery, of Sheffield; a gentleman almost as generally known and esteemed, wherever the English language is spoken, as certainly well qualified to have undertaken this work. Toward the project itself, he was well enough affected, as offering an appropriate exercise for that peculiar combination of talent and piety by which he is so justly characterized. Other pressing engagements, however, compelling Mr. Montgomery to decline the task, he, voluntarily, indeed, without my knowledge, at the time, recommended me to the friends of the deceased, in such a manner, as to secure their confidence, by making himself, in some sort, responsible for a satisfactory result.

Under these circumstances, it became my duty to comply with the proposals; and enjoying, as I have long had the happiness to do, the most unreserved intimacy with

the beloved poet abovenamed, the papers were not only transmitted through his hands to my own, but his ingenuous opinions upon their contents so far familiarly communicated, as very greatly to facilitate my progress, and, at the same time, increase my confidence of success in the composition of this work. The Memoir being completed, I placed the MS. in Mr. Montgomery's hands, accompanied with the following note :—

" *Sheffield Park, March* 20th, 1829.

" DEAR SIR,

" Having undertaken, at your instance, to write this Life of Summerfield, and as such recommendation has, in some sort, committed your character in my success or failure, I feel it no less a bounden duty than a high pleasure to submit to your perusal the accompanying MS. As the papers out of which the authorities and illustrations of this piece of biography have been mainly drawn, passed through your hands, I should undoubtedly regard it as a great satisfaction to be allowed to identify my declaration with your testimony, that the materials alluded to have been legitimately, would I might add, fully and judiciously, appropriated. In thus seeking the expression of your candid judgement, I confess that I am much less solicitous of implicating your generous approbation of a work, which must, after all, stand or fall, according to its intrin-

sic value, than I am ambitious of accompanying these pages to America, with some recognition on your part, of the existence of that friendship, the enjoyment of which I must ever regard as the highest earthly felicity of my life.

"I remain, dear sir, yours, very affectionately,

"JOHN HOLLAND."

In a few days afterwards, I received from Mr. Montgomery's own hand, the manuscript, and enclosed therewith, the following gratifying letter, which I am allowed to publish, and which might, perhaps, of itself, have formed the best and only necessary preface to these Memoirs.

"*To Mr. John Holland.*

"DEAR FRIEND,

"When I named you to the relatives of the late Rev. John Summerfield, as a proper person to prepare a memoir of that minister extraordinary of the gospel, I was perfectly aware of the responsibility which I thereby incurred; but I was also so well satisfied with respect to your qualifications, that I gladly trusted my credit on your performance of the task. I now thank you sincerely for having, most promptly and effectually, redeemed the pledge which I laid down for you. Without binding myself to subscribe implicitly to every sentiment, or to approve of every form

of expression in it, I can say, after an attentive perusal of the manuscript, that according to my best judgement, you have done justice to the subject, honour to yourself, and service to the Church on earth, by presenting one trophy more of the power of the religion of Jesus—out of weakness to perfect strength, and by instruments such as God alone *could* make, and such as He alone *would* use, to work miracles of mercy in converting sinners from the error of their ways, saving souls from death, and covering a multitude of sins.

"You know, that before I put the multifarious materials for the intended work into your hands, I had diligently examined the whole, both for my own satisfaction, and that I might be prepared to afford you any counsel or assistance in my power, which you might require, in the prosecution of your interesting but by no means easy labours. I confess now, that, while my willing persuasion of the ardent piety, the remarkable gifts, and the amazing influence of the preaching of this young apostle upon hearers of all classes, was abundantly confirmed as I proceeded,—my sense of the difficulty of exhibiting a portrait of the *deceased*, nearly corresponding with the recollections of the *living* minister, in the hearts of affectionate kindred and friends, but especially of giving to those who knew him not, an idea which should justify, in their esteem, the

praises that have been lavished upon him,—my sense of the difficulty of doing this was greatly increased as I went along, and found among his remains few traces of lofty intellect, powerful imagination, or touching pathos; such as would naturally be expected in the productions of a youth so early and enthusiastically followed and applauded. But the bulk of these, being mere journals of daily incidents, often very minute,—and of heart-experience, never coloured either under or above present feeling, the whole intended for his own eye only, and noted down under the eye of his Master, as though the running title of his pages had been, 'Thou, God, seest me,'—the absence of all curious and elaborate composition, is a test of the genuineness of the records themselves, and rather to the credit than the disparagement of his genius.

"In his sermons, however, something of the character of elegant literature might be required, and would be in place; because the utter inartificiality which, in his *memorabilia* of hourly occurrences, was a merit, would have been a defect here. Accordingly I went with critical scrutiny, through nearly two hundred sketches of these, in his own hand-writing; and I give it as my deliberate conviction, that though they were very *unlike* what I had anticipated from a fervent, fearless, self-sacrificing preacher, the delight of wondering, weeping, and admiring audiences.

wherever he went,—they were, in one main respect, far *superior;* being calculated less for instant effect, than for abiding usefulness. Though but *studies*, they are nevertheless exceedingly methodical in plan; and in execution, they are distinguished chiefly by sound doctrine, exact judgement, and severe abstinence from ornament. Such ornament, however, as does occur, is often exquisite; and from being occasionally interpolated (as after thoughts) I cannot doubt that, in uttering these condensed compositions at spontaneous length, illustrations the most lively and beautiful sprang in like manner out of the subject, when the preacher himself was full to overflowing, yet filling the faster the more he overflowed.

"And this was the right kind of preparation, for one who always had *words* at command, but whose feelings commanded *him*. He came to the pulpit, with the whole scheme of his discourse clearly and succinctly marked out in his mind. Then, when he was indeed 'in the spirit,'—warmed, exalted, and inspired with the divinity of his theme, the chain of premeditated ideas, link by link, in seemingly extemporaneous succession, would be developed; while every thought, emotion, and appeal, would body itself forth in the most vivid and appropriate language. Then, truly, would his bow abide in strength, and every shaft which he sent from the string,—like the arrow of Acestes,

of old, would take fire in its flight, shine through the clouds, and vanish in the immensity of heaven. (*Virg. Æn. lib.* v. 525—8.)

"But as the sabbath and the sanctuary were the day and the place of resurrection, when his closet skeletons, thus clothed upon, became living, breathing, speaking oracles,—the retrogression into their original forms would be proportionately to the preacher's disadvantage. *Hearers*, who had been rapt towards the third heaven in the fiery chariot of his delivery, and almost seemed to hear 'things which it was not lawful for man to utter,'—when they afterwards became *readers* at home of the few, faint outlines, however symmetrical and harmonious, would scarcely recognise their shadowy resemblance to the glorious apparitions which had gone by,—never to be renewed except with the presence, the eye, and the voice of the preacher himself. In fact, every attempt to present on paper the splendid effects of impassioned eloquence, is like gathering up dew drops, which appear jewels and pearls on the grass, but run to water in the hand; the essence and the elements remain, but the grace, the sparkle, and the form are gone.

"But Summerfield's memory needs no monument of his handywork to endear and perpetuate it; nor is it any

derogation from his talents, to say, that he has left no posthumous proofs of their power, to divide with his Maker the glory of what God was pleased to do by him, in the faithful exercise of them. Brief indeed was his career, but brilliant and triumphant. Like one of the racers, in that ancient game, wherein he who ran with the greatest speed, carrying a blazing torch unextinguished to the goal, was crowned as victor,—he *so* ran that he soon obtained the prize; and *his* light, not extinct even in death, but borne again in your hand, my dear friend, along the same path, while you retrace the Lord's dealings with him, through his swift and shining course—shall be a guide, a comfort, and an example to thousands, who never witnessed its living coruscations.

"I do now, therefore, not less heartily recommend your little volume,—the more precious, because it is a little one,—to the Christian public, as worthy of their acceptance, than on the former occasion, I conscientiously recommended yourself to the esteemed relatives of the deceased, as worthy to be his biographer.

"I am, faithfully and affectionately,
your friend,
"J. MONTGOMERY."

Sheffield, March 30, 1829.

MEMOIRS

OF THE

REV. JOHN SUMMERFIELD.

SECTION I.

Mr. Summerfield's parentage, birth, and education—goes to reside at Liverpool—remarkable dream.

ALTHOUGH accounts of the parentage of a saint of the most high, unless connected with some very peculiar circumstances, are generally uninteresting, yet it may not be improper, in the instance before us, to record the following brief particulars.

William Summerfield, the father of that excellent minister, the particulars of whose life I am about to narrate, was born in Devonshire, April 12, 1770; *his* parents soon afterwards removed to Leeds in Yorkshire, where they had born to them, four other sons, and one daughter. William, the eldest boy, was, at an early period of his life,

engaged as a millwright, at the works of Sir Thomas Blackett, of Bretton Hall, near Wakefield, Yorkshire. While in this situation, he became acquainted with Miss Amelia Depledge, who, at the period in question, lived in the same neighbourhood. In a short time they were married; and resided thenceforward about two years near Bretton. They then removed to Manchester, where Mr. Summerfield was engaged, during a residence of about four years, as foreman to a considerable machine manufactory in the Salford division of that town.

Here, an event occurred, of infinite importance to himself, and doubtless, in the issue, to many others, who subsequently came within the sphere of his influence, which, from the natural vigour of his mind, was far from being inconsiderable. He began to attend the preaching of the Wesleyan Methodists; joined the society, and in a short time experienced a scriptural *conversion;* which he attributed, mediately, to impressions received under the preaching of the Rev. Joseph Benson, at that time stationed in Manchester. This great religious change, is said to have taken place when Mr. Summerfield was about twenty-one years of age. From that period, he became a zealous disciple of his divine Lord and Master, and continued to evince the ardour and sincerity of his religious profession to the end of his life—a life which was chequered with more than an ordinary share of trials and vicissitudes, chiefly arising from disappointments, but the minuter details of which would be here entirely out of place.

It may, however, be observed, without impropriety, that William Summerfield was one of those men, whose sanguine temperaments, and projecting minds, are more likely to lead them to engage in plausible speculations, than to incline them to advance their fortunes by the slow process of uninventive assiduity. Lancashire was at this time exhibiting the earlier effects of that daring spirit of mechanical enterprise, which has almost, as it were by the power of machinery, transplanted successful experimentalists from the poverty of paupers into the opulence of princes. Few men of persevering genius and common industry, could witness what was then taking place around them, without thinking that they might, and perhaps indeed without feeling that they ought to, attempt the achievement of some such envied distinction.

After remaining some time with his employers in Manchester, William Summerfield removed, with his family, to Preston, about 1797. Here, he commenced business as an engineer and ironfounder, with every prospect of rising to opulence. He was highly respected by all who knew him, both as a tradesman, and as a member of the Methodist Society; in connexion with which body he now acted as a local preacher: he was, indeed, particularly distinguished for the liveliness of his faith, his continuing instant in prayer, and an almost unexampled spirit of self-denial.

After experiencing various reverses of fortune, arising partly from the common casualties of business, and partly

from being outwitted by partners, his affairs, at a time when he had reason to think himself wealthy, became deranged; so that on the breaking up of an establishment and connexion, upon which he had reasonably, but mistakenly, reposed his all, he left Preston, and after residing about two years in Burslem, Staffordshire, and a short time in Liverpool, went to Ireland in 1812, where he successively filled situations of trust in Dublin and Cork. After a few years, he emigrated, with his family, to New-York, in the United States of America, where his eldest daughter had been some time settled, with her husband, Mr. Blackstock, a respectable cotton-broker in that city. In the house of this exemplary son-in-law, where he had long found a home; and soothed by the affectionate attention of all his surviving children, he expired, the victim of a violent dysentery, Sept. 19th, 1825, aged 55. As his life had been characterized by eminent religious profession, so his death was not only satisfactory, but in the estimation of his friends, one of the most triumphant ever witnessed. His sufferings, during the last twelve hours, were exceedingly acute; but in the midst of these most trying moments, his faith faltered not—he cried out, "I have an unshaken confidence." His frame of mind for several days before his death, was happy beyond description—bringing, in the expressive phrase of his attendants, "heaven upon earth!" A few nights previous to his departure, his daughter Amelia was awoke by his talking aloud in his sleep, as with his beloved son, John, the subject of this memoir. Being interrogated on the subject, he replied, John and he

had "much to do together." To the foregoing testimony, the writer of these pages has the gratification of being enabled to add, that when he visited Preston in 1828, he did not converse with a single individual, who did not accord a prompt acknowledgement of the religious character and moral worth of their former friend and townsman.

Of the personal accomplishments, and christian experience, of his mother, I am unable to speak, beyond the general fact that she was a pious woman. She died in Liverpool, whither she had removed for the benefit of her health, on the 9th of August, 1811; leaving with her friends a gratifying assurance that in her departure from this life she was gone to that Jesus whom her soul loved. Her remains lie buried in St. Paul's church yard, in that town.

William and Amelia Summerfield were the parents of nine children; five sons, and four daughters;—three of whom died in their infancy.

John, the subject of these memoirs, was born in his father's house, at Preston, in Lancashire, January 31st, 1798. Previously to the birth of this child, his father has frequently been heard to say, that there was nothing that he desired more in early life, than that he should have a son; that that son should be a minister of the gospel; and that his name should be called *John*. And truly, as he and his wife, like Zacharias and Elisabeth of old, "were both righteous before God, walking in all the command-

recreation, that from the time he left school, generally about 5 o'clock in the afternoon, he rarely opened his books, until within about half an hour of school-time in the morning, when he would begin to make preparation. His manner of committing his tasks to memory, in so short a time, was somewhat singular:—he would lay himself down in the cradle, and with his feet over the sides, would set it a-going at full swing; he would then apply himself to his lessons with the greatest eagerness; after he had gone over them a few times in this way, he would spring up, and hasten to school, reciting, as he went, the tasks he was expected to repeat. His mother would frequently tell him, that she was afraid to see or hear from Mr. Berry, who might have a bad account to give of him, as he was so negligent with regard to his studies. The accounts, however, received of him, were most gratifying; and his teachers declared, that such was his aptitude for learning, that he cost them very little trouble.

This towardness of disposition was so satisfactory to his father, that he was determined to spare no expense in giving him a good education. With a wise regard to the value of religious instruction in connexion with scholastic discipline, he was sent to the celebrated seminary at Fairfield, an extensive Moravian establishment, about four miles from Manchester. The master of the school at that period, was the Rev. C. F. Ramftler, who was likewise the resident minister; under this gentleman, young Summerfield not only made considerable progress in the classics,

and other branches of education, but received those religious impressions, which it is probable were never wholly obliterated from his conscience. In this school, too, he was generally beloved; and was especially a favourite with the Moravian Bishop Moore, then residing at Fairfield. This venerable prelate used to have delight in hearing the amiable tyro recite religious pieces in prose and verse: this distinction was carried so far, that he was even selected to give these recitations in the chapel, a practice which, as it has not been repeated, shows, at least, the estimation in which he was held by the worthy superiors in that establishment. He remained in this delightful retreat nearly five years, when he was abruptly taken away in consequence of his father's misfortunes, in December, 1809.

During the vacations of Midsummer and Christmas, up to this period, when he returned home, his company was sought, and he was caressed by the heads of several of the first families in the neighbourhood of Burslem; being treated more like an equal than a mere boy, by those of his seniors, who held him up as an example for youth, much older than himself, to emulate. His memory was remarkably tenacious, and this, in connexion with his powers for recitation, before alluded to, rendered him a very desirable companion, with his fund of entertaining pieces, grave as well as humorous.

The following anecdote, as it exhibits the filial piety, and precocious talents of this interesting boy, may be ap-

propriately introduced here.—In the year 1810, at the time when Mr. William Summerfield's embarrassments were extremely distressing, and the nature of which led to the employment of John in various ways, a thought struck the intelligent lad, that it was possible for him so to redeem a portion of his time, as to enable him to open a night school. With him, even at this early age, to devise and to execute were the same: the attempt was made; the school was opened; and many young men, twice as old as himself, presented themselves, so that he had soon more applications than he could receive. The school was continued until his removal to Liverpool, when he parted with his pupils, amid their sincere regrets. It is worthy of remark, that the proceeds of this school were religiously handed over to his mother.

At this period, he seems to have cherished that spark of religious feeling, and to have maintained the distinctness of those divine impressions, of which he had been the subject at Fairfield. It was, moreover, his practice to spend much time (his friends say "whole weeks") in retirement, for the purposes of study and meditation; exhibiting herein, a faint and juvenile emulation of the holy conduct of the celebrated non-conformist divine, Isaac Ambrose, once the minister of Preston, and whose custom it was, once a year, to retire into a hut, in a neighbouring wood, and there spend a month in religious contemplation.

As already stated, Mrs. Summerfield died in 1811.

John, then in his thirteenth year, accompanied this beloved parent to Liverpool, whither she had gone for the benefit of the sea air; and he was the only child that was with her during the last four months of her illness. The circumstance of her death peculiarly impressed his mind, and he often dwelt upon the subject—especially in after life, when he hardly ever spoke of the glorified throng in heaven, without naming his mother. This wealthy, interesting, and thriving town, which had afforded a grave to his mother, now became the residence of her son; and here, before he was fifteen years old, he filled the situation of clerk in a mercantile establishment, being principally employed in managing a French correspondence, the principal being himself unacquainted with the foreign languages. He was an excellent book-keeper and accountant, and was prized and retained in this situation until the failure of the house.

It was about this time, that young Summerfield had a remarkable dream, to which he has frequently been known to advert in after life; it is however mentioned here, not as otherwise important, than as showing, with perhaps the ordinary exaggeration arising from the effect of sleep, the tenor and tendency of his waking thoughts. One night, after he had been some time in bed, his sister was alarmed by an uncommon noise which he made; at this time, he was subject to the cramp; but contrary to expectation, when his sister entered his room, he was fast asleep, yet appeared very restless, and his countenance was much

agitated. She awoke him, and inquired what was the matter; he replied, "did I disturb you? It was not the cramp: I'll tell you, Ellen, all about it, in the morning." The next day, he was very anxious to know every particular relative to the disturbance which had caused the alarm. "Ah!" said he, "it was a terrifying dream! when I made that noise, and exhibited that struggle, I thought Satan had laid hold upon me."—Said he, "I found a beaten track, in which great numbers of persons were walking; I therefore resolved to mingle with the crowd, and ascertain the meaning of all this. After some time, I discovered what I took to be the termination of my wanderings, yet I could not see any particular object of attraction, although many appeared to be worshipping something which I could not perceive: however, on a nearer approach, I found the object of adoration to be no other than *Satan* himself, surrounded by a prostrate multitude. I immediately looked round, for some way by which I might escape, determining that *I would not bend the knee:* I at last discovered a narrow and winding stairway, the ascent of which was very high and steep, yet I was resolved to ascend, although I had to pass by Satan to reach the stairs. I mounted with great rapidity; the windings became more and more difficult, and my course was much impeded; with breathless anxiety, I took one look back, and finding I was pursued, and almost within *the very grasp of the enemy,* I made one desperate effort, by which I escaped, and immediately awoke."

No part of his correspondence with his family, or others, at this period, has been preserved—at least, none has been forthcoming. In the absence, however, of such documentary evidence as his own letters, it is certain that he indulged, to the utmost of his means, that thirst for information, by which he had always been distinguished, especially a taste for oratory, which, having been implanted with his early habits, he sought every opportunity of gratifying, by hearing the best speakers, whether in the pulpit, at the bar, or even in popular assemblies: amongst the former, the Rev. Thomas Spencer, whose popularity was at that time the ascendant attraction in Liverpool, appears to have been one of the chief pulpit favourites of our young aspirant.

SECTION II.

Removal to Dublin—falls into dissipated habits—occasional contrition—correspondence with Dr. Raffles—thinks of entering the ministry among the dissenters—goes into business—fresh irregularities—attends the courts of law.

Towards the latter end of the year 1812, Mr. Summerfield removed, with his family, to Dublin. On their settlement in that city, John evinced no disposition to pursue any kind of business or profession. It is somewhat remarkable that his associates, from this time, until he became religious in the true sense of the term, were generally persons from 10 to 20 years older than himself: indeed, he had no companions in youth of his own age; and one of the most extraordinary features in his character, consisted in the fluency and ability with which he could converse on subjects, seldom attended to by one of his years. At 15 he seemed to possess the experience of a person advanced in life; an uncommon knowledge of human nature, and the rare talent of describing whatever he had heard, or seen, in the most interesting manner.

These qualities, with a large fund of anecdote, and a rare facetiousness, together with a disposition the most accommodating, probably, however, conduced to his chief

misfortunes. His warm heart, which was truly formed for friendship, could rarely withstand the fervour of solicitation. So ready was he to serve his friends, that he would frequently, for acts of kindness towards others, perform acts of indiscretion toward himself, which as frequently led him into difficulties.

His extreme sensibility was such, that a plaintive appeal was generally irresistible; it would call forth all his energies; and sometimes he has had the mortification to discover, that his kindness had been, at least, ill timed, and frequently, as just intimated, accompanied by serious disadvantage to himself. To turn a deaf ear to the complaints of the distressed, was quite out of the question with John Summerfield; if his time, or his talents, were in requisition, they were bestowed with an ardour bordering on enthusiasm: was pecuniary assistance required? it was never withheld, if in his power to communicate. On one of these occasions, he was called upon by a petitioner in distress; but alas! his means were exhausted;—after a moment's deliberation, he left the person, requesting him to wait till his return: going home, he found the silver spoons laid upon the dinner table; these he removed, together with what tea spoons he could collect, presented the whole to the person in distress, whom he had known when in affluent circumstances, as an individual by whom his father had lost considerable sums of money.

The company with whom he at this time mingled,

caused him to be much from home, spending his time at the theatre, the billiard room, or the card table; most frequently the latter. This infatuating species of vice so captivated his mind, that by practice, he became quite an adept, and was led on by degrees, to emulate the more adventurous by playing a *high game*. It may well be conceived that these irregularities were sources of indescribable anguish to his father and family, who frequently laboured under the most dreadful apprehensions, not knowing where such things might end.

Remorse of conscience always followed a season of dissipation: and then his sufferings were almost beyond endurance. On these occasions, he would remain closeted for weeks together, engaged, not only in his studies, which were intense, but in daily lamenting, with *heart-rending* fervour, his transgressions; *seven times a day*, has he been known to prostrate himself with his face to the ground, imploring the divine forgiveness for his *manifold sins!* His distress of mind, on account of disobedience to his parent, was often almost more than he could bear. It was during these lucid intervals of compunction and penitence, that his father's bruised hopes of ultimately seeing his son a minister of the gospel, used to revive; and had he not been a man of uncommonly strong faith, there were circumstances existing at this period abundantly sufficient to have disheartened him—indeed, to have destroyed the confidence of most other men: yet he remained firm in the

belief that his prayers would be answered concerning his son.

It has already been stated, that young Summerfield, while in Liverpool, was an occasional attendant on the ministry of the Rev. Thomas Spencer. On the publication of the Rev. Thomas Raffles's interesting "Life of Spencer," a copy of the work was sent, by a friend, to our young prodigal in Dublin;—he read it with great interest; and feeling his heart yearn towards the sacred profession, and experiencing at the same time a strong desire to return to England, he resolved to open a correspondence with the author, in the hope of obtaining admission into the academy of the Dissenters at Hoxton. Through the kindness of Dr. Raffles, the first letter on this subject, in the autograph of Summerfield, lies before me :—

"*Dublin, Grand Canal Dock,*
Hanover Quay, Jan. 7, 1814.

"REVEREND SIR,

"I am at length induced by the repeated solicitations of a few of my more particular friends, to address you upon a subject, which, of all others, is the most weighty.

"My name is utterly unknown to you, as well as my person; though I am well acquainted with both these in yourself.

"From my earliest infancy, I have had it in contempla-

tion to become an ambassador for Christ; and of late, this has been kindled in me to a degree, so as not to leave a doubt in my mind, but that my prayers to God to open my way, are now answering. The other week, a friend sent me your 'Life of Spencer,' from Liverpool: and I have read it with such delight, that it has tended more than any thing to increase the spark already kindling. I am but 18* years of age, not yet quite accomplished, and my youth would be the chief hinderance to my resolution of addressing you, had not my friends encouraged me to write you freely, being so perfectly satisfied of your christian temper and candour, that if you gave me nothing to hope in my application, it would not be taken amiss.

"As this is the first communication, (though I trust it may be suffered to be continued,—yet being uncertain, and the event in embryo,) I do not write fully, any farther than to say, that the tenets professed by the church of which you are the present supporter and guide, do most coincide with my ideas and belief in the revelation of God by his Son.—I have had a very liberal education; having been brought up at Fairfield academy, near Manchester, among that worthy people, the Moravians; and my father, having apparently intended me for the church, spared no expense to render my education fit for the purpose. But as I cannot give my mind to that church, for many rea-

* *Sic in orig.*—but it is certainly a slip of the pen—it should be 16.

sons, I would be more willing to list under the banners of your church; though God knows, it is in effect the same as theirs, being all warriors for Christ. I enclose this in a letter to my friends in Liverpool, to be forwarded to you, being ignorant of your address.

"You will see how to address me, at the head of this; and I would entreat your answer, if so much of your precious time can be devoted to answer so unworthy a servant; but though unworthy, not the more unwelcome.

"I would wish to begin my race early, run it with joy, and end it with glory.

"This communication is with my father's approbation, —a gentleman in moderate circumstances, whose highest wish it is to see his son settled in his course.

"Believe me, Reverend Sir,

"yours, most respectfully and devotedly,

J. SUMMERFIELD."

The Reverend Thomas Raffles, Liverpool.

The following letter, apparently in reply to the foregoing, was written, as will be seen from the date, about three months after it—there had probably, however, been an intermediate communication:—

"*Liverpool, March* 28th, 1814.

"Do not imagine, my dear sir, that because I have not

been so quick as you might wish, and as I have desired to be, in my reply to your communication, in which you stated so much at length your feelings and your views, that I have forgotten you, or that I take no interest in your affairs. The fact is, that I have been waiting for a favourable opportunity of writing you pretty much at length, but owing to the extreme press of official business, I have not been able.

"You can form no conception of the labours of a Pastor, who has two thousand souls committed to his care. Even now, I steal half an hour from rest, for the purpose of communing with my friends; and I cannot prevail upon myself to retire, though exhausted nature demands repose, till I have, by a few lines, relieved the anxiety of your mind.

"I have been out of town, into Wales, which is the cause of my not having answered your letter till now. I am very happy now to find that you have a design to visit Liverpool; I can talk to you upon the interesting subject of our correspondence, and say more to you, and hear more from you, in one hour, than could transpire in twenty letters.

"Have you friends in Liverpool? I am sorry that I have no house to invite you to. I am but a bachelor, and consequently a lodger. I hope you will come either before or after the month of May, as during that month I expect

to be in London. I should rather it was after May, as in the ensuing month, I have no less than three journies to make, by which, of course, my time will be very much consumed—besides much other business which will absorb my whole attention.

"I should like, when you are here, to enjoy much of your society; and this, at present, I fear I should not be able to do. I forbear, in the prospect of an interview, which your letter promises, to enter now into any further particulars respecting your views of the ministry—and praying you to maintain a spirit of self-examination, watchfulness, and diligence, with best respects to your friends,

"yours, very faithfully,

"THOMAS RAFFLES."

The two foregoing letters are given entire, because they constitute the material evidence of a very interesting movement in the mind—and the solicitation for an arrangement, which, had it taken place, might have been of the last importance in the life of Summerfield. Upon the probable issue of events, had the desire he then felt been consummated, it would now be, at least, idle to speculate. One question, however, naturally suggests itself, and which it will be neither difficult nor improper to settle—namely, whether the negotiations alluded to, were terminated voluntarily or otherwise on the part of the petitioner. Whatever other letters might be written on this subject—and others undoubtedly there were—the two above cited

are obviously the first and the last that passed between the parties; and whether or not the intermediate ones contained any more distinct overtures from either side, cannot be ascertained. If it should be thought that Mr. Raffles's communication holds out but little encouragement to the youthful applicant; and that the stretching forth a little further the hand of ministerial affection, might have brought a valuable recruit into the ranks of the Dissenters; —it must, at the same time, be recollected, that Mr. Summerfield's solicitation, although signed with his name, and to a certain extent accredited, was virtually anonymous: and for the pastor of a large church, thus to be expected promptly to extend his patronage, in a matter of so much delicacy, to an entire stranger, was in the abstract unreasonable. Besides, under these circumstances, the language of courtesy, and the proposal of an interview on the part of Mr. Raffles, fairly entitle his conduct herein, to the character of that of delicate and judicious encouragement. Thus much is plainly deducible from the document alone; and if there was no other evidence, the legitimate inference would be, either that Summerfield retracted from discouragement, or that he changed his mind. His own testimony, from a letter, written after his conversion, to a religious friend, appears to settle the question. Speaking of the sanguine hopes he once entertained in prospect of this settlement,—he adds:—"Filial duty, however, prevented, on my father's remonstrance, which arose from the doctrines taught by many of that body, as to election, &c.; consequently I gave up the idea." Few persons, at all

acquainted with either the father or the son, would doubt their sincerity in this reason: fewer still, it may be presumed, of those who witnessed Summerfield's fall into new dissipations, would rejoice that they should have prevailed. At the same time, many things, not necessary to be specified here, must have been attended to before he could have been admitted into a Dissenter's Academy. He evidently had not the religious experience required of candidates, whatever his doctrinal notions might have been.

Notwithstanding all the agony which he occasionally felt for his past misconduct; and his frequent intervals of resolution and reform, he was repeatedly tempted into courses of dissipation. He became extravagantly fond of theatrical amusements; and having no regular employment, he delighted in attending whole days in the courts of justice, and in visiting public institutions. He would leave home for weeks together, visiting London and other places, with the view of gaining information—his family sometimes having no idea where he was. As already intimated, his admiration of oratory was excessive: and he would lose no opportunity of hearing eminent speakers. It was all one to him, whether they were to be found in the pulpit, at the bar, in the senate, or on the stage. When necessity compelled him to return home, he would shut himself up in his chamber; and during these fits of seclusion, such was his thirst for knowledge, that he made a point of rising at 4 o'clock in the morning; after which

he *frequently* remained at his studies, without interruption until 8 o'clock in the evening, taking, during the intermediate *sixteen hours*, only two or three cups of coffee!

This irregular and intense application, was, without doubt, seriously injurious to his constitution; and he had at times a very emaciated appearance, arising from mental labour, close confinement, and great distress of mind, on account of his past misconduct.

Young as he was, his father now began to feel a wish to establish him in some business—and selected, very unpromisingly, as most persons will think, the *Coal Trade.* In this ungenial concern, he was associated with another individual, more experienced than himself. Prospects of profit had no influence with Summerfield, to induce his certainly elegant mind to accommodate itself to the language of the wharf, or calculations by the chaldron. Instead, therefore, of being found at the quay, or in the counting house, he gave his attention to neither, but would shut himself up in his study, or absent himself from home altogether. Such misconduct was followed by its natural consequences. The unsettled kind of life which he still continued to lead, frequently incurred his father's displeasure; and this conduct was aggravated, by his promises of reform, which were not more frequently made than they were broken, so that his derelictions became intolerable. This total neglect of business, and the concomitant

money losses, led him to the exercise of a facile, and but too often practised an expedient, for the relief of his present difficulties: he was induced to indorse paper acceptances, for those whom he conceived to be his friends. This involved him in responsibilities, which he could not meet, and not only brought poverty and distress into his family, but ultimate ruin upon himself.—As the climax of his degradation, he was thrown into the Marshalsea of Dublin.

Here a new theatre for the exercise of his ingenuity was presented; having a tolerable stock of legal knowledge, he employed himself for his fellows in confinement, in drawing up the necessary memorials for those who were seeking their enlargement under the provisions of the Insolvent act. Whatever an attorney could do in this respect, was easy to Summerfield; and the cases which he undertook to manage, being generally successful, his practice in this way became considerable, and continued even after his own liberation. His necessities compelled him to make a regular charge, so that he derived from this source a considerable income. In drawing up a petition, on any subject, he had acquired a facility that was astonishing: he would commence, and continue to the end of the document, almost without a moment's hesitation, and rarely with a single interlineation. In this respect, he was singularly gifted, as his letters and other compositions evince; for seldom had he occasion to alter

or erase a word; and it may be added, that, in after life especially, he wrote a neat and elegant hand, with great rapidity and evenness.

Under these circumstances, it is not surprising that he should have felt a strong inclination towards the study of the law. At the age of sixteen, as before stated, he was wont to spend days together in the courts in Dublin, where he has frequently heard causes tried from beginning to end, as well for murder, as for other crimes. After attending to the testimony of the various witnesses, with as much anxiety as if he were engaged as counsel, he would closely estimate all the bearings of the case, and with boyish enthusiasm, has been heard to say, "O, how I should like to sum up!"

On one occasion, he was in attendance before one of the courts of justice, in Dublin, as an important witness against a person who was seeking to take the benefit of the Insolvent Act. He was examined, and *most rigidly* cross-examined by an eminent lawyer; but to puzzle him appeared impossible: he was able to recollect, without any memoranda, the dates of a vast number of payments and receipts, sales and purchases—*pounds*, *shillings*, and *pence*, with such exactness that it astonished the whole court. On this occasion, the judge paid him a high compliment: "Pray sir," said his lordship, "what is your profession?"—"I am in no profession, my Lord,"

answered Summerfield. "No profession, no *profession*, Sir ?"—"No, my Lord." The judge then said something to the following effect :—"Well, sir, I have never heard a witness within the walls of these courts, give his testimony in a more clear, correct, and satisfactory manner, than you have done. *Depend upon it, you'll one day or other be a shining character in the world.*"

SECTION III.

His conversion—attends prayer-meetings—verses to the Rev. P. and Mrs. French—interesting letter to his class-leader.

THE shrewd and generous prediction of the Irish judge, just cited, was destined to be fulfilled within a few months after it was uttered—though certainly in the way least anticipated by the legal prophet. Summerfield was now nineteen years of age, the last four of which had been spent in the desultory manner already noticed. The time, however, was now approaching, when the Lord was about to give the distressed and praying father to see the fulfilment of his most anxious desires, in the conversion of his son—and moreover, in seeing a double portion, even of the spirit of a prophet, rest upon him. This great gospel change, it will be seen, was not effected by any slow or uncertain process; much less, under such circumstances as to leave it, for sometime, a doubtful case, whether or not his new character might originate in the mere reformation of sentiment and manners. His conversion, indeed, was at once signal and scriptural, and in its proximate circumstances little agreeing with the notions of those, who, as he used to remark, fancied "that John Summerfield would have been converted like a gentleman!"

In the year 1817, he was brought to reflect seriously on his past life, and on the conduct he was then pursuing. He saw clearly that he was the cause of the distress to which his father was reduced; and his own prospects in life appeared at the same time awfully gloomy: these reflections had a dreadful effect upon his mind, and he experienced lashings of conscience too terrible for endurance. Instead of seeking or finding relief in prayer, he felt himself a reprobate before God, and was more than once tempted to commit suicide. He found no resting place, amidst the "mire and clay" into which Satan had brought his feet, and saw no escape from the "horrible pit" of his own despair.

In this state of mental agony, he was one day wandering about in the streets of Dublin, weeping bitterly, when he was noticed and accosted by a pious man, by trade an edge-tool maker, who, with the tact of a Methodist, and the simplicity of a saint, ascertained his state, and endeavoured to comfort him—at the same time inviting him to his house, or rather to his *cellar*, where he was about to hold a prayer meeting. The party assembled, consisted chiefly of soldiers from the barracks: prayer was offered by the different persons in turn, and the case of the providential interloper, was specially presented before Him, with whom "the effectual fervent prayer of a righteous man availeth much;" and such was the fervour of the good leader, and the soldiers, and so sincere the contrition

and supplication of the penitent, that he that very night found peace to his soul.

Having found such a blessing amongst these poor soldiers, he became much attached to them, and resolved, if possible, to make them some return of kindness, for what they had done for him. On inquiry, he ascertained that their situation at the barracks was by no means comfortable, being perpetually ridiculed and insulted by wicked men in the regiment. Hearing this, he was determined to relieve them if possible,—for on his visits, he found them equally as bad as described—utterers of profane sarcasms, and revilers of all religion. In resolving, however, to do what he could, towards changing the characters of these men, he hit upon an expedient which, however successful in his case, is of too perilous a nature to be adduced for imitation. He commenced his work of reformation by relating such stories and anecdotes, as he knew would please them, endeavouring by every means to make his company agreeable to them. In this he succeeded; and in time, as his visits became frequent and acceptable, he began to check their swearing, and other improper language. He would even occasionally condescend to assist them in little matters, as pipe-claying their belts, &c. At length, he so far gained their respect, and established his own influence, that no improper language was ever allowed, or used in his presence; and if any thing wrong happened to be going on at the time of his visit, the moment that he entered the yard, some one would give the signal.

—"He's coming!" and presently all became order and regularity. He next got them to attend to reading the bible, held regular prayer meetings among them, and exhorted them to seek the Lord. The number of serious persons among the soldiers increased daily, and his plan prospered more and more, until, to his great regret, the regiment was removed.

He now felt at a loss for a proper sphere for the exercise of his zeal; at length, he bethought himself of the *Old Men's Hospital*, which he visited repeatedly, but with little success, as he found the inmates, (to use his own phrase,) "too tough for any impression that he could make;" and he was often heard to say, in consequence of his experience here, that "a man turned fifty, would *hardly* be converted."

His first class-leader was the pious Patrick French, who, at the latter end of 1817, left Dublin, as a Missionary to the West Indies. This gentleman presently discovered the sterling piety, and promising talents, of the young convert; and before his departure from Ireland, he waited upon one of the preachers to commend the stranger to his particular notice. "Brother Lamb," said he, "I am going from you, perhaps never to return; remember now my last request;—take particular care of brother Summerfield: make him known to all your brethren, and he will one day shine in the world, and in the church of God."

From Mr. French, whom he used to call his *spiritual father*, he had received many kindnesses, and that, too, at a time, when the attentions of a christian friend were most necessary and acceptable. On hearing of the missionary appointment of his esteemed leader, Mr. Summerfield addressed to him the following note and accompanying lines :—

" DEAR SIR,

" Permit me to send you the enclosed stanzas, which occurred to me as I lay in bed this morning, and which I immediately copied; not that they contain any of those beauties for which the poetic muse is so much beloved, but they will convey a faint idea of the esteem in which you will ever be held in the breast of

" AN UNWORTHY CLASS-MEMBER.

5th November, 1817.

VERSES, *written extempore, on the occasion of* MR. FRENCH'S *going on a Foreign Mission, by a member of his class.*

I.

And must we, then, for ever! ever! part,
And tear asunder each from other's heart!
And must we bid a long, a last farewell!
No more to meet, till call'd by judgement's knell!
That knell which shall announce the death of time!
And sound eternity with solemn chime!

II.

And must *I* wander in earth's doleful shade,
Without the solace of my *French's* aid!
And must my throbbing heart e'er pine with grief,
The loss of *him*, who brought its sure relief!
Relief! which he could draw from Heaven's store,
Which more abounded, while he drew the more!

III.

And must *I* walk the heavenly road alone,
Without the company of *French*, when gone!
How can my infant feet support the load,
The cross which daily they must bring to God!
Without thy friendly aid to guide the way,
And charm me with the views of heavenly day!

IV.

Well may'st thou mock, oh pen! thy muse's fire!
Well may'st refuse, oh tongue! to aid my lyre!
Nor *that* can write, nor *this* can e'er express,
My heart-felt pangs: for language ne'er can dress
Thy grief, oh soul! tho' she explode her mine,
To search the richest, and the most sublime!

V.

But kindred spirits, kindred love can feel!
Pure love! and warm, which never can congeal!
And thou, oh *French!* dost know my meaning well,
Although my simple pen refuse to tell
The poignant sorrow which pervades my soul,
At losing *thee*, my *better half*, my *whole!*

VI.

Yet cease, my muse, to sigh, to weep, to moan;—
My heavenly Father calls!—*His* will be done!
Obedient *French*, how ready is thy pace!
How eager thou, to run the heavenly race!
Oh! may my feet be always firmly shod,
With every virtue which can lead to God!

VII.

And hark!—methinks a voice now strikes my ear—
"Oh! faithless Jacob! what hast thou to fear!
"Though mother leave the offspring of her womb,
"I ne'er will leave thee till I land thee home!
"If ravens, when they cry, are fed by me,
"Shall I not feed, and much more care for thee!

VIII.

" My servant I have call'd to other toil;
" I've plants to nourish in a foreign soil;
" Which need a more than foster-father's care,
" But which, with *his*, will full perfection bear.
" Didst thou but know how much one soul is worth,
" Thou would'st not murmur that I send him forth.

IX.

" Ev'n India's naked sons lift up their eyes,
" And I have heard their deep and bitter cries!
" To dry their tears, I raised my servant up,
" And for sin's *gall*, to give salvation's cup!
" That so, the glorious crown for him prepared,
" May shine with lustre bright, as his reward!"

X.

Amen! my Lord! I bow with solemn awe!
'Tis not for me to alter Heaven's high law;
Take then thy servant! and, like moisten'd mould,
Seal him *thyself*, for thine eternal fold!
Till worlds on worlds revolving roll away,
And thou shin'st forth in one eternal day!

AMEN.

Under the same date he addressed the following valedictory memento to Mrs. French :—

"DEAR MADAM,

"Allow me to send you the inclosed little tribute of my affection and esteem. I know it is unworthy of your acceptance; but if it cause you the smallest gratification, or cheer any of those moments which the idea of bidding adieu to your native home, must necessarily render sullen and clouded, my ambition will have attained the pinnacle of its wishes.

"Believe me, dear madam,

"yours, very affectionately,

5th Nov. 1817. "A CLASS COMPANION."

ACROSTICK.

S ister, I call thee in my rhyme;
I know no other name of thine,
S o let me be forgiven;—
T hough soon we leave each other here,
E ternity is very near!
R esolve to meet in heaven!

F arewell! my throbbing heart would say,
R emember me when far away,
E v'n, morn, and noon, at mercy's throne;
N or fear that I'll forgetful be;
C onstantly I'll remember thee;
H eaven is our mutual home!

F arewell!—my lips refuse to say:—
A lmighty Father! guide their way,
R ide with them on the storm!—
E ach blessing that thy stores contain,
W ith heaven itself, oh! let them gain!
E ach good, in every form!—
L ord! be their guide with special care!
L ord! may they all thy blessings share!

AMEN!

The foregoing lines, regarded simply with reference to the sentiments, are not deficient in those qualities for which all his compositions were distinguished—good sense, good feeling, and good taste: as poetry, they merit slight praise. It is however no disparagement to have succeeded but indifferently, where even practised preachers have rarely done better. John and Charles Wesley, and one or two of their contemporaries, have written hymns of unsurpassable merit, and deserved celebrity; but their successors in the ministry, however eloquent in discourse, or fervent in prayer, have generally become impotent, the moment they have invoked the muse; and it is a remarkable fact, that though they have contributed their full share to the stock of amateur poetry, there is not (so far as I am aware) one popular piece of verse, written by a methodist preacher. Summerfield, however, ought not here to be defrauded of the higher praise, of having ever afterward (with perhaps a single exception) let alone "the unprofitable art of verse-making," in favour of the more sacred duty of preaching the everlasting gospel. Nor let it be supposed, that this arose

from any deficiency in the perception of poetical beauty, but rather the reverse; it was once remarked by a very eloquent and popular preacher in New-York, that he never, in his life, heard a man who could read *poetry*, except one —and that was Mr. Summerfield.

The following extracts from a letter addressed by Mr. Summerfield to his friend and class-leader, the aforenamed Rev. P. French, will be read with great interest. The writer's well known characteristics of memory, veracity, and candour, are vouchers for the authenticity of a narrative, to which providence has given a peculiar interest, and which exhibits certain delicate autobiographical touches, which, in the estimation of its present copyist, ought to be sacredly preserved.

"*Dublin, Lower Mount-Street,*
Nov. 24th, 1817.

"MY VERY DEAR SIR,

"Although you kindly promised to favour me with a letter from London, at your convenience, yet my anxiety to have this pleasure fulfilled, will not suffer me to wait, without putting you in mind of this your promise, and requesting that you would hasten that communication for which I am so anxious. I should be quite discouraged from attempting to write to you at this time, when I suppose every moment is engaged in concerns of so weighty a nature; and with this idea, it gives me some pain to think that I am trespassing upon any portion of that,

which must be so very valuable to you; but when I view you in the light of my dearest parent, in which capacity you have not only been pleased to consider yourself by words, but much more by your actions, I should be wanting in that dutiful respect which I owe you, were I to permit any consideration to prevent my paying my respects to you, as I am bound to do by duty, but much more by love. Hoping, therefore, for your kind pardon for this hasty liberty, I presume to unbosom my mind to you in a manner which bashfulness would not suffer me to do, when I had the happiness of your presence here.

"I cannot sufficiently lament that I had not the delight of your acquaintance at a much earlier period of time than I have had; for had I been so fortunate, I should have been prevented from fighting against what I now see to be the manifest openings of that kind Providence, who says, 'your name is graven on the palms of my hands,' who therefore marks out all our goings, if we will but follow his dictates.

"Such was the short duration of our acquaintance, that I do not even know, whether you knew that I was the son of a person, with whom you had, I believe, been very intimate, as brethren in Christ, for a long time: for my father was for a considerable time a member of the Strangers' Friend Society in Dublin, and on terms of affectionate intimacy with you.

"However, as the loss I have sustained in my spiritual state, for want of an earlier connexion, cannot now be recovered, I wish at this time to lay before you, a very short account of the dealings of Providence with me, and to request you will give me such paternal advice as you may see I so much need: but as this can only be done when you have a moment of leisure time, let me not intrude myself on you till that offers itself.

"I often think, that the dealings of Almighty God have been more various towards me, than with persons much more advanced in life.

"I shall have cause to bless the Lord, through all the ages of eternity, that I was born of religious parents,—my father being for many years a leader and local preacher in the Methodist connexion, and for some time a steward, until we removed from Preston to Staffordshire. As I was his eldest son, it was his particular wish that I should have the best of educations, as he always designed me for a profession. With this view, after being sent to the best preparatory schools, I was put among the Moravians, or United Brethren, at Fairfield, near Manchester, where I remained nearly five years. About the close of this time, my father received a call from the Almighty, to preach the everlasting gospel on the itinerant plan. At this time, he was very extensively engaged in business in Lancashire, and estimated worth 10,000*l.*; he had just completed the building of a commodious house for our family in Preston;

and was prospering in worldly concerns, as much as any reasonable person could desire.

"His heart being alive to God, and his cause, he dared not resist the will of his great master, and prepared to quit his business, and hang upon Providence for his future life. For this purpose, he accepted the offer of a gentleman from Liverpool, to become partner with him in his business, which my father was the more willing to do, as it was his intention to quit his business gradually, by disposing of all he had to this his then partner. But before he could get this accomplished, he found that he had misplaced his choice, as the person with whom he had associated himself, though to all appearance a gentleman of the first respectability, though a worldly man,—was involved in a mass of debt, from which it was impossible for him to extricate himself. In this situation, my father became liable for these debts as his partner; and in order to prevent worse consequences, he was advised to assign over *all his property* of every nature and kind, to this person, upon the promise that he should receive a fair recompense for it. My father had but two choices, either to do this, or be torn in pieces for these debts, which might be more than the amount of all that my father was then worth. This person, however, never fulfilled any part of his agreement; and my father, by repeated delays and disappointments, gave up the idea of following that call, which he has ever since confessed it was his duty to do. It seemed as if Providence had prepared his way, by cutting off at one

stroke, every worldly affair, and by now refusing that call, which he had promised to accept, the judgements of God have ever since hung heavy upon him. He has often engaged in worldly matters since; he has amassed wealth since that time, but the Almighty never suffered it to remain with him: he has lost thousands of pounds in such ways as almost seemed miraculous, and he now attributes it entirely to this one act. Though he now enjoys the favour of God, and even his sanctifying love in a great degree,—yet he always mourns this one action of his life, and has frequently told me, in sincerity and truth, that the Almighty has clearly shown him that this was the cause, and always will be a cause of temporal chastisement.

"The ways of Providence have been most mysterious to me; and in order that I may not frustrate the wise designs of Heaven, I will briefly state what I have experienced.

"From the losses my father sustained, I was taken from school very abruptly, and having engaged in several worldly affairs, I became clerk to a merchant in Liverpool at fourteen years of age, with whom I had a liberal salary, though so very young, owing to my knowledge of the French language, of which my master knew nothing. Few, so young, had such fine worldly prospects as I had; but in a short time, it pleased Providence to thwart me, by my employer becoming a bankrupt. I then removed

to Ireland with my father, where I had not been long, when I had a strong desire to return to England, having opened a correspondence with the Rev. Mr. Raffles, a Calvinist minister, with a view of obtaining permission to enter their Seminary at Hoxton, to be prepared for the ministry of the gospel, which, if I had done, I should probably now have been a preacher of the everlasting gospel to that people. I poured out my prayers to God; and if ever I felt power with the Almighty, it was then. I am assured he smiled on me in all I did, and when I had wept before him on the reflection of the awfulness of the work, and my own youth, I have experienced such a sense of his presence and promises of assistance, that I could not for a moment doubt it was his will.

"From what I experienced at that time, I am convinced that there are as good men in that body of Christians, as in any other, for I was strongly rooted in their opinions, but suffered no diminution in love to God on that account. Since then, the Almighty, in a great measure, withdrew his presence from me; and when my father directed my pursuits to worldly objects, He thwarted me in every undertaking.

"After being for some time with my father, he put me into the Coal trade, in partnership with another person then in the business. I advanced 500*l.*, as my capital; before we had been together three months, my partner behaved to me very dishonestly; he had my money in his hands, and

got himself arrested, and having spent four months in goal, got out under the Insolvent Act, by which I lost all my money.

"In my soberest moments, I cannot account for these different crosses on the scale of human mischances,—as so called; for I was not devoid of all such prudence as worldly men make use of. After this, my father again resolved to continue me in the business.

"My prospects for a time began to brighten; and with my business my acquaintances also encreased, and I was induced by some to accept bills for their accommodation to a large amount, which they were to provide for. My good nature was visited on my own head; the bills came down on me, and in the midst of my seeming prosperity, I was thrown into prison for those bills which I had accepted. There, the Almighty kept me *seven long months*, and I was again plunged into poverty.

"Now, my dearest friend, what shall I do? I hope that God has completely weaned me from earthly things; I have not one wish below the sun, but to live to Him. I am determined to submit to his Providence, and to do whatever he shall unfold to me.

"A thought occurred to me yesterday, in which I also entreat your advice: I understand that the Messrs. Shaws have taken your establishment; now if you think they

would want some person to fill the capacity which you filled, along with Mrs. French, you might write to Mr. Shaw for me. From my knowledge of the French language, Music, Latin, Greek, &c. I might be an acquisition; not to mention the inferior branches, such as Geography, History, Astronomy, &c. &c. If it should please God to call me to this situation, I could fill it with honour to myself and them. But I am entirely resigned to God, to whatever he has for me to do. I often wish that I was in the Stranger's Friend Society, for the Almighty might have something for me to do for Him, and I think I can never glorify Him sufficiently. Yet, oh, my dear French, I am like a sheep without a shepherd; I have no one to lead me by the hand; I am myself a stranger—yet I would fain become a stranger's friend. If I could flatter myself, that I could be in any degree useful, I should never be tired in being spent for God.

"However, I sit me down, and mourn over my fate—if I may use the word; and my misfortune in being torn from you, at such an early stage of our connexion. You are indeed my father in Christ; and whatever glory may redound to my heavenly Father, through any weak efforts of mine, must eventually be attributed to you.—I bless God, my love to Him is daily encreasing, and I am determined, let others do as they will, I will serve the Lord. I hope you are growing more and more to the fulness of the measure of Christ; and that Mrs. French enjoys a continued sense of the approbation of her great Master.—If I

never meet you again on earth, I am certain I shall meet you in heaven; for thither I am resolved to hasten, and I am as certain you will embrace me there.

"Do not neglect to answer me fully.

"May God have you in his holv keeping, is the earnest prayer of,

"Dear Sir,

"Your unworthy, but affectionate,

"JOHN SUMMERFIELD."

A brief note, bearing date Nov. 29, 1817, addressed by the Rev. P. French to Mr. Summerfield, contains the following exhortation:—"Wait God's appointed time in all circumstances. I wrote to Mr. Shaw about you; he will, I know, do what he can. God is your best friend—trust Him—when you least expect it, his promise will be confirmed. Let prayer be your constant exercise. Value the bible as your faithful companion. Rise early in the morning for reading and prayer; and frequent the ordinances."

SECTION IV.

Begins to keep a Diary—attends Sunday schools—gives an exhortation—incessantly studies the Holy Scriptures—attends an Irish wake—filial obedience—falls into temptation.

THE preceding sections exhibit a somewhat rapid sketch of Mr. Summerfield's life, from the time of his birth to the twentieth year of his age. Of the remaining portion of his brief but brilliant career, more ample and detailed notices will be expected: happily for the writer and readers of the Memoirs of this most interesting servant of God, his own industry has left materials the most abundant and satisfactory.

From the time of his conversion, until the period when he could no longer hold a pen—with some interruptions—he kept an exact Diary of his life. In projecting this elaborate register of his daily actions and experience, Mr. Summerfield might justly have colloquized with himself in the language of the most eloquent and powerful of modern British Essayists.* "The little rill, near the source

* Foster.—On a man writing Memoirs of Himself.

of one of the great American rivers, is an interesting object to the traveller, who is apprized, as he steps across it, or walks a few miles along its bank, that this is the stream which runs so far, and which gradually swells into so immense a flood. So, while I anticipate the endless progress of life, and wonder through what unknown scenes it is to take its course, its past years lose that character of vanity which would seem to belong to a train of fleeting, perishing moments, and I see them assuming the dignity of a commencing eternity. In them I have *begun* to be that conscious existence which I *am* to be through infinite duration: and I feel a strange emotion of curiosity about this little life, in which I am setting out on such a progress; I cannot be content without an accurate sketch of the windings thus far of a stream which is to bear me on for ever."

This invaluable document, in a transcript of certified accuracy, now lies before me. It appears, indeed, from an expression in the passage presently to be cited, that this is not the earliest diurnal record which Mr. Summerfield had kept: whether, however, *that* has been preserved or not, appears uncertain; it is not among the papers transmitted to the present writer.

The "JOURNAL," as it is entitled, is thus introduced: —"1818, January 1st. Thursday—Commenced this year in Whitefriar-street meeting house, on my knees, at the watch-night.

"I felt the presence of the Lord, and my soul was fed with good things. Oh! that I may prove faithful this year. I have often dedicated myself to God on a similar occasion, but as often have violated my engagements; yet this year, I am determined, let others do what they will, I will serve the Lord.

"When I call to mind the mercies of the past year, I am quite lost in contemplating the goodness of God.

'*Where shall my wandering soul begin.*'

The last year, was truly a year of trial, and great affliction to our family, as may be seen in other parts of my former diary. What this year may bring forth, I know not! But oh, my Father! whatever thou mayest have in reserve for me, in the womb of thy Providence, this year, prepare me for it. Thy will be done! I am satisfied to pass through *poverty*, if it is thy will; only let me be always *rich* in faith towards thee. If I should be entrusted with temporal *riches*, may I consider myself as thy steward, to whom I must give an account; and keep me always *poor* in spirit. If this should be a year of *sorrow* to me, yet may I be enabled always to *rejoice* in God my Saviour—If a year of *joy*, yet may I *sorrow* that I do not love Thee more. I am thine, do with me what thou wilt, only bring me to glory!"

The following entry, under the same date, refers to an

engagement which is the more precisely noted here, for a reason which will presently appear :—" 8 o'clock ; after preaching, was invited by my dear brother, my class companion, to come to a prayer-meeting, in Whitefriar's-street, appointed for supplicating a revival of God's work among us this year.—While on my knees, an unknown hand tapped me on the shoulder to pray ; it was the first time I ever prayed in public : I began in weakness, but, glory to God! good was done, and I ended in great power.—The meeting continued till 11 o'clock."

Three days afterwards, he notices his attendance at the Sunday-school in the forenoon ; and in the afternoon, that he went to arrange "for our new school in Weaver's Hall." In the evening of this first sabbath in the year, he went to Whitefriar's-street meeting house, to hear his "beloved Mr. Wood" preach, and where he "renewed the covenant, with fear and trembling :" on reaching home, he wrote,—" 11 o'clock ; on my way home, I was musing upon what I had done : saw that I had married myself to Christ, to take him for better and worse, through honour and dishonour ; and I saw the beauty of that passage in the Revelations, ' behold the bridegroom cometh ; and the bride, the lamb's wife, hath made herself ready.' Oh ! may I be pure, and chaste, and spotless, and worthy of this high honour. The family were all in bed, and I had a fine opportunity, which I improved by fervent prayer—my soul was watered abundantly."

The following evening at the class he experienced a still more distinct manifestation of the divine presence and approbation; he says, "though I obscured myself in a dark corner of the meeting, yet God saw me, and I was called upon to pray, though there were many in the meeting much more able. I never experienced so much freedom; I have reason to believe it was owned of God; three souls were set at liberty—'from the bondage of their sins.'" At the conclusion of this day, after having prayed three times in public, he exclaims, "where will all this end!" The next day, he was unanimously voted a member of the "Praying Association," which engagement required that he should exercise his gift publickly in the chapels, as well as in private houses; upon receiving his appointment for Cork-street chapel, he repeats the exclamation, "where will this end!" When the season for his public officiation in the chapel arrived, his apprehensions were disappointed—he not only felt liberty but comfort. This prepared him for the next turn, where, in consequence of the local arrangements, his duty required him to ascend the reading desk: he had never before been so conspicuously elevated, and experienced in consequence a good deal of agitation. Having a slight impediment in his speech, he was apprehensive that he might stammer in giving out the hymn. But he found how true was the divine assurance, "cast your care upon me, and I will sustain it;" he felt no hesitation; and much good was done.

He next ventured to speak his experience at a "Fellowship meeting;" and on the 18th of January, at the instance of his "dear class companion," he was induced to give a brief extemporary exhortation at the conclusion of a prayer meeting, held in Sweeney's lane. To use his own words, "I arose with fear and trembling: it was the first time that ever I exhorted (so *formally*, he means) in public or private. Glory to God, he was my mouth, and though I feared the impediment in my speech, I found no effect from it—I sang and prayed, and I believe good was done." Thus, in the short space of three weeks, this sincere and zealous disciple of the Lord Jesus, graduated from the first public exercise of his talents in an obscure prayer meeting, to the earliest display of those higher pulpit qualifications, for which he became afterwards so pre-eminently distinguished. It is a case happily illustrative of that peculiarity in the system of Methodism, which provides so admirably for the developement and occupancy of whatever degrees of piety or intelligence may be possessed by any of its members.

Many persons will doubtless be inclined to regard this rapid advancement on the part of Mr. Summerfield, either as very presumptuous or very precocious. Some of his slower paced contemporaries were not slack in exercising this prerogative: without, however, the slightest disposition to impute improper motives to these inquisitors, it is gratifying to know that the subject of them was not only not offended, but that he evinced at once his growth in grace

as well as in gifts, by the spirit and manner in which he received (perhaps wholesome) animadversions. Those who were fond of order in the prayer meetings, charged him with being "too enthusiastic;" and which grieved him the most, professed to doubt whether he had even "experienced the pardon of his sins." These allegations induced him to exclaim in secret, "God, thou knowest my heart! Thy glory is the sole end I have in view:" and the next day, after studying the scriptures for two hours, he adds—"This day I have been more earnest at the throne of grace, than ever I was before. I have prayed six or seven times, at great length, that I might not be deceived, and felt my soul melted down in the furnace of love."

At this period, besides attending to numerous religious engagements, and studying the Holy Scriptures systematically and almost incessantly, he was employed in various household duties, which his past indiscretions having contributed to impose, so his present humility influenced him to perform. He likewise devoted a certain portion of each day to the education of his younger sisters; and withal, attended to the settlement of various accounts connected with his father's concerns. The adjudication of these affairs was irksome to his spiritual sensibility, by bringing him into contact with persons and circumstances ungenial to the growth of piety; and in one instance especially he very narrowly escaped an unpleasant exposure in connexion with the Marshalsea. His own account of this accident is as follows: "I had this day a miraculous interposition

of Divine aid; I was in a strait, owing to some error I had committed in ———'s business, confined in the Marshall's, which would have remanded him. I cried unto the Lord, and he delivered me. He caused that the mistake was not perceived by the officer of the court, though seven persons were remanded for a far less trifling mistake. I will glorify thy name, O Lord my God!" He but a few days before prevailed upon his father to give to a person whom he had arrested, a clear receipt against a bill of 300*l.*, for the consideration of a note for 50*l.* payable in six months.

The custom of *waking* with the dead, although of great antiquity and extensively prevalent in Ireland, is so frequently connected with social broils, and other circumstances of indecorum, that it would be much "more honoured by the breach than the observance." This practice, however, is not confined either to the poor or the ignorant; and the subjoined passage from Mr. Summerfield's Diary at this period, will show that even such an observance may be turned to spiritual account:—"11 o'clock, I went to a wake of a dear brother, who had died the day before in the Lord. Five of our brethren accompanied me; we sat up all night: the room was filled with a mixed society, Catholics and others: we redeemed the time. Having obtained the consent of the relations of the deceased, we commenced singing a Hymn, which is a most unheard of thing on these occasions, the time being usually spent in mirth. I then went to prayer: after this we

spent the night betwixt singing and praying, and exhorting, and religious conversation, and our little labours were owned of God. Some were struck by his word and wept aloud—Glory to God!"

The following memorandum relative to the domestic circumstances of Mr. Summerfield's family at this juncture is affectingly interesting:—"Dinner, and hearing my sisters their lessons: my father coming home, I was desired to go with him to buy some clothes. He expended 9*l.* He was in great want of clothes himself. I remarked with joy, that the first thing he said, after buying a coat for himself, was 'now, I thank God, I can again attend the means.' Lord, thou hast brought us very low, but thou art again trying us with a little prospect; may we in every state be faithful to Thee."

Filial obedience is a most excellent, and much too rarely practised christian virtue. It is not only the "first commandment with promise," in the law of God, but happily one of the most beautiful and early instincts of our nature. Alas! how soon does the depravity of the human heart manifest itself in rebellion against parental authority: and it is no less a painful truth, that frequently the spiritual children of God, fail rightly to reverence their earthly parents. It is indeed matter of lamentation to see how many fathers and mothers, instead of themselves obeying the divine injunction to "bring up their children in the nurture and admonition of the Lord," seem rather willing,

by their negligence, to disfranchise their offspring from this paramount duty. It has already been shown that the elder Mr. Summerfield was a man of God: to the utmost of his ability he brought up his children in the way that they should go. His son John, especially after his conversion, not only duly reverenced his father as such, but regarded him as a christian professor of rare and ripe experience. He appears, however, to have inclined towards a degree of strictness with reference to the subject of these Memoirs, which might be partially attributable to the past misconduct of the latter.

At prayer meetings, and other means of grace, as well as in religious conversation with christian friends, Mr. Summerfield was sometimes detained until a late hour in the evening: this exposed him to the dissatisfaction and remonstrances of his father, who had generally on these occasions to sit up, or rise from his bed to let him into the house. While the Diary before me, contains towards the commencement of his spiritual career, some entries—generally compunctious, on this side of the question; it presents correlatively and throughout, innumerable records of the most delicate and affectionate expressions of filial admiration as well as respect. "24th January; at family prayer, this evening, the close of the week, my soul was well watered. My father returned thanks most beautifully for the mercies of the past year, which was spent in Lower Mount-street; and most pathetically implored Jehovah to dwell with us in this house, not as a transient guest, but

as a stationary friend. In surveying the past year, I am lost in thought; the arm of the Almighty has been made bare on our behalf, and has wrought miraculous deliverances for us. We have known the want of bread last year, and yet in this state our necessity proved the Lord's opportunity. Oh, my Father, if my soul ever forget Thee, may my right hand forget her cunning! Oh! that all men would praise the Lord for his wondrous works, and for his loving kindness to the children of men. For my own part, my heart is this evening ready to burst with a gust of his praise—glory! glory! glory!"—"25th Jan. Sunday. This being the first morning in our new abode, and also the morning of the Lord's own day, my dear parent dedicated it to *His* service, whose it properly was. My soul was melted down, and I hope received more of the heavenly mould. I remarked that my father was specially thankful to God for afflictions—nay, he even prayed to be farther chastised if God saw it expedient, that he might be drawn nearer and nearer to his Father. How unlike many professors, who repine at these things—and even I, oh, what a lesson have I to learn!"

It is painful to shade so beautiful a picture of family religion, with the following passage, referring to the evening of the same day: "11 o'clock, arrived home—the family all in bed. And now, a scene occurred, which stole from me every blessing I had got to day. Satan truly presented himself to me as an angel of light in this temptation.—My father reproved me for being out until so late an hour,

and threatened the consequences if I continued in the practice. It was suggested to my mind by the author of all evil, that I was suffering for the cause of Christ! The bait was well gilded! I swallowed it! With this idea, I returned some very improper answers to my dear parent, which wounded him in the tenderest part: he not knowing that I was connected with any prayer meeting."

For the first time since his conversion, he retired to rest without prayer; and rose at seven next morning, "but could not pray!" He felt that he had grieved the Holy Spirit, and saw that he had fallen: and his compunctious visitations derived an additional pang from the fact, that although it was his duty to have apologized to his father —his father almost apologized to him. His mind was in a most abject and distressed state; he felt he had suffered loss in his soul; and could not even bring his mind to go to his class in the evening, but early retired to bed. In a dream of the night he was particularly impressed with this passage: "If any man sin, we have an advocate with the Father, even Jesus Christ the righteous." He rose early next morning, convinced that this was a monition from God; took courage, and instantly set about recovering the happiness he had lost. He attended the Soldier's prayer-meeting in the evening, "and again tasted that the Lord was gracious."

On the 31st of January, he writes thus:—"This is my birth-day. When I take a survey of the mercies of my

past life, and consider my poor returns, I am sunk in the deepest humility before my God and Father. But I now give myself anew to his service; I feel I am not my own; and as I am this day at that maturity which the world calls *of age,* when we cease to be children, I am fully determined to cease to be a child of the devil's any longer.—My father gave me most loving advice to day. Oh! may I improve by so good precepts."

SECTION V.

Studies incessantly—thinks about the Christian ministry—health very delicate—religious experience—ardent piety—dreams.

THE man who illustrates by his own practice, a mode of cultivation by which two acres of ground may be made to produce twice as much as they did before, is really a greater benefactor to mankind, than he who shall discover an island of two thousand acres extent, with but little prospect of its ever being cultivated to any good purpose at all. So, the individual, whose religious experience exhibits most explicitly and successfully the progress of that growth in grace, and the manifestation of those "fruits of righteousness"—that "peace and joy in the Holy Ghost," which are expected to distinguish every true believer in Christ Jesus,—such individual does more towards recommending the cultivation of evangelical virtue among mankind, than he who presents unsuspected peculiarities of christian character. In the moral as in the material world, there exist, doubtless, immense tracts of *terra incognita;* but *both*, in a certain sense, appear to have their limits: and it is as frequently the case that great men are the creatures of circumstances, as that they are the voluntary creators of their own high destinies. If

Summerfield had been born in the dawn of Christianity, he might have been an apostle;—a century or two later, and he might have won the crown of martyrdom;—the contemporary of Luther, and he might have been a reformer: on the other hand, had Columbus been the contemporary of Cooke, he might, like him, have circumnavigated the globe, and, with him, have discovered sundry groups of islands in the vast Pacific;—a hundred years later, and he might, with Parry, have penetrated towards the pole. It is said *might*, in the foregoing assumptions, because in both cases the spirit was the same, but its operation was limited as well as modified by circumstances. A greater than Columbus may be born, but the world probably does not contain an unexplored tract large enough to immortalize his discovery: a greater than St. Paul may be converted, but (and with reverence be it spoken) Christianity has not an untilled field equal to that which lay before the apostle of the Gentiles.

These remarks are suggested, perhaps gratuitously enough, by the acknowledged fact, that the Diary of Mr. Summerfield, although rich in the memorials of happy experience, must nevertheless be regarded as comparatively poor in incident. This lack of what the world looks for as "spirit-stirring" matter, is abundantly compensated to the christian reader, by the very circumstance of its details consisting mainly of what may be deemed the every day trials of faith and patience, and overflowings of love and gratitude, which self observers, who converse much with

their own hearts, know well how to appreciate in one another. Nor is it perhaps either quite fair to the subject, nor absolutely required by honesty, to concede even so much. Events, which, from their rarity or romance of occurrence, or the magnitude of their operations, are so absorbing in many narratives of merely worldly interest, have nevertheless, in most cases, but a fugitive impression; while in that little world of thought and feeling, which lies within the circumference of every human heart, there are incidents perpetually transpiring, unobserved by the great world without, but which are of universal interest, either as developing moral phenomena, or as connecting generally with the hopes, the fears, the joys and the sorrows, the aims and the enterprises of all mankind.

It has already been intimated, how assiduously and unremittingly Mr. Summerfield, at this time, applied himself to the systematic study of the Holy Scriptures, in connexion with the usual expositors of sacred literature. Under the date of Feb. 12, 1818, he writes—"This day, I purpose getting *a flint and steel*, as my fire is so often out, that I am obliged to lie in bed till day-light, as was the case this morning." On what small things frequently depend our convenience, our happiness, nay, the most important issues of life itself! The purchase of a flint and steel, for a few pence, added at least two hours to his day, during the winter months. Time is often cheaply sold,—sold for nought;—here it was cheaply bought; the value of the bargain to Summerfield, he *now* knows far better

than he did at the time, highly as he prized it; for every moment well employed on earth, has its record and its reward in eternity. How much his usefulness on earth may have been improved by this recovery of time, (the most precious talent, next to the grace of God to use it well,) it is vain to speculate now. But let nobody who reads of this simple incident, despise it; let nobody be afraid or ashamed to go and do likewise,—to go and buy as much time by the sacrifice of sixpence, or the sacrifice only of an idle habit, or a mischievous indulgence, as will purchase much temporal, spiritual, and eternal enjoyment. It appears that he was now in the habit of rising between four and five in the morning to his studies, and rarely retiring, until near midnight.

"Feb. 13.—(After private prayer, house matters, an hour and a half studying Romans.) Read Ycung's Night Thoughts till ten; breakfast, &c. till quarter past ten, when I resumed studying Romans unceasingly till half past 12. Recreated in domestic affairs till one o'clock. Resumed and continued unremittingly until a quarter before three; dined, &c. &c.; half past three again resumed the Romans, at which continued until half past five, with an intermission of half an hour, during which time my beloved John, my [class] leader, visited me. Half past five to half past six, prepared to go out, domestic affairs, and private prayer; then went to the soldier's prayer meeting; from which I returned a quarter before eight: then supper, and from half past eight to half past ten studied Prideaux's Connexions, vol. 3. My father not come home, alarmed

me, and so unhinged my mind, that I could read no more; I sent the children to bed, and spent an hour in prayer to God, and serious self-examination. About half past eleven, my father came in, and at twelve I went to bed. I watered my pillow with tears of love to my sweet Jesus, and closed my eyes as if in his arms." The foregoing is a fair sample of his diurnal occupations at this period, especially if we add to it, the reading of Boss's Antiquities of Greece, and such items as the following:—"My father then came in; dined, and spent an hour in conversing with him on 7th Romans."

Amidst these notices of intense study, of almost every spare moment gathered up for communion with God; attendance at preaching, and prayer meetings, at regular seasons, or when opportunities occurred,—it is painful still to learn, that he "came home (at half past ten) and was censured again for late hours." At the recurrence of such entries, this question naturally obtrudes itself:—Did not his father yet know that he was connected with the prayer meetings? If he *did*—why is the son so often censured for being so much, and so long, and it may be supposed, so profitably engaged in them? If he *did not* know, did he not inquire *how* his son spent his evenings out till such late hours? Perhaps we ought to allow a father so peculiarly circumstanced, the benefit of an hope, that if he erred in being too strict in this matter, it was an error on the side of christian as well as paternal prudence.

The aspirations of Mr. Summerfield's mind were almost exclusively turned towards the work of God, and his ardour in devotional exercises was so absorbing, that the intervention of merely secular duties was not only cold and uninteresting, but frequently regarded as damping his spiritual enjoyment. Indeed, the following entries shew with what reluctance he engaged in worldly conversation. "Prayer meeting in Park-Gate street; Jesus was as good as his promise; we were all blessed. When I came home, my father chid me for my neglect in —— and ——'s business; my mind was so unhinged, I could not study for some time; however, we had family prayer," &c.—"Went over to the Marshal's, where I was detained on business till near one. I then called on Wm. —— in —— street, and was pressed into the parlour, where were two ladies, in whose company I spent two hours—I feel it was wrong—my soul suffered loss by it." How tender was his conscience! Few persons could see any sin in spending two hours in respectable society; nor perhaps was it otherwise wrong, than as he felt it so much time lost from communion with God. How few even of his fathers in the gospel would have manifested such sensibility! and to how many who might be disposed to chide him for it as a weakness, might the young disciple reply, in the words of the Saviour, when twelve years of age, "Wist ye not that I must be about my father's business?" March 1.—In the morning, after having spent three *hours* in self-examination and prayer, he writes, "I look for a special blessing from heaven to day." In the forenoon—"My soul is like liquid gold this morning: it is

softened by love,—Oh! Father! now lay on thy blessed seal!" At 11 o'clock, "went to Sunday school, which I opened by prayer—came away along with —— and ——, but I find an unspeakable loss in my soul in consequence; their conversation was of that loose and almost indecorous nature, that I find I have lost my centre by mixing with them, and [am] quite unfit for religious duties." Again: "Went to ——'s, on business for my father; they are an ungodly family; I have lost by my visit; a lady was there, who compelled me to write an acrostic extempore,—I was to blame for yielding."—Next morning he exclaims, "Oh, that I had not paid that worldly visit last night." Thus anxious was he to respect that excellent rule of Methodistic discipline:—"Be serious; let your motto be *Holiness to the Lord.* Avoid all lightness, jesting, and foolish talking."

At this period his health was very delicate; and he was especially subject to a grievous head ache: this, united with the intensity of his studies, and the apparent necessity that existed for him to set about helping his father in some way, induced him to think of giving up the management of prayer meetings; and, for some reason which does not so clearly appear, his attendance at class also; still, however, he resolved to continue to pray that he might know the will of God concerning him, and especially with reference to the ministry.

Having experienced considerable relief to his head, in consequence of following the example of Mr. Wesley, who,

under similar circumstances, consented to have his long hair cut off—he still continued his usual attendance at the means of grace. In one instance, he observes, "I gave the whole five shillings [part of which was borrowed] to my class; whether right or wrong, I know not; but my poor heart pitied Zion—Only six members attended it. I was quite dispirited, and got no blessing under the means—my mind is now, on this account, fully removed from all thoughts of the Ministry; and I informed my father that I was bent on assisting him at his business." This is, apparently, the first time of his naming the ministry as an object of contemplation with him; but it is evidently a memorandum of only one of the conflicts in his mind on this point, and the desponding result of many a previous one. God, however, whose thoughts are not as our thoughts, and whose ways are not as our ways, so far from being about to desert his faithful servant to the errors of his own imagination, appears rather by this process to have been humbling him preparatory to the display of more distinguishing spiritual revelations.

On the Sunday following, he went to the fellowship meeting in Gravel Walk; "a better time was never remembered; several were set at liberty; I sang, prayed, and exhorted,—my cup did indeed run over." Next evening he adds—"Went to my class; I am astonished at the goodness of God! He makes my cup run over: I concluded by prayer, and the Lord owned me *wonderfully;* many declared it was the best class we ever had.—God can raise up stones to praise him."

Mr. Summerfield, from his childhood upward, manifested a disposition the reverse of stoical, and this he mainly inherited from his father. Strong feelings were familiar to him. High enjoyments or deep distress. His cup running over with sweetness, or with bitterness. These very frames, so exquisitely quick to feel and to be moved by every touch of joy or woe, gave his whole subsequent life (especially in his ministerial labours) its peculiar character, and constituted him the preacher, who could, by sympathy, raise the most powerful and passionate emotions in his audiences.

The exercises of his mind were at this time very violent,—feeling, as he did, a desire to be devoted wholly to the service of God, and, at the same time, a necessity laid upon him to give more of his attention to some kind of secular labour. Still, however, he clung close to the rock of his help: toward the middle of March, he thus records his lamentation and his resolution:—"How little have I studied in the past week! I am resolved to give new edge to my exertions."

"Ask, and ye shall receive; seek, and ye shall find," is the language of Him who holds the dispensation of all spiritual blessings; and Summerfield was not one who pleaded coldly or unbelievingly for any of the precious promises of the gospel; and on this occasion, especially, he experienced a new and deep baptism of the Holy Ghost. Being on a Sunday afternoon, with a few other religious

persons, at the house of a friend, he writes:—"I was never in my life possessed of such feelings. While sitting in silence, the words, 'I have loved thee with an everlasting love,' flashed into my mind in so sweet a manner, that I could not contain; I burst into tears; all wondered at the cause; a Hymn book was handed me; I sung and prayed; and that night I received an unction from the Holy One! Glory be to Jesus!" When he awoke next morning, he "found the fire alive within—the love was burning." At half past six he went to the prayer meeting, where, says he, "my soul was so overpowered with the love of Jesus that I wept amain. I was often inclined to go out, that I might roar out the pantings of my soul.—For the first time, dear brother M'Dowall called on me to pray. I scarcely could utter words for weeping; but my heart was full—full—full; many will remember the morning."

The habitual tendency of his soul towards the object of its supreme love, is strikingly indicated by such entries as the following:—"Being alone, I snatched the opportunity, and spent half an hour in secret intercourse with heaven. Oh! that I could pray always! 3 to 5, unceasingly studied Taylor's Key. Being again left alone, I snatched another half hour to converse with my Beloved." —"My sisters went out, and Jesus did certainly spend those three hours with me." What blessed opportunities were these to him, when the members of the family were all absent, and he was left alone—yet was he not alone,

for Jesus made his sweetest visits to him then; as himself testifies:—"My sisters are gone to spend the day out, and I am alone with Jesus."

Summerfield *watched*—lay in wait, as it were—for *special* opportunities for private devotion, when he could uninterruptedly cry *aloud* in prayer to God. How much have they to answer for to their own souls, who never enter into their closets, shut too the door, and then pray to their Father which seeth in secret;—or if they do, slink from secular engagements to this duty as to a task, and come away, not lightened of a burthened conscience, but as released from a necessary penance to keep conscience quiet *under* its burthen. O what a mercy it is to feel that burthen intolerable! to lie down under it at the Redeemer's feet, like the woman who was a sinner, and though we speak not a word for shame and sorrow, determine never to rise again, till he says, "Thy sins, which are many, are forgiven thee:"—at least, never till we know that we are sincerely, and with our whole heart, asking the blessing, and believing that we shall have it according to our faith, in the Lord's time. That time indeed is *now*—for *all his time is now*, who is "the same yesterday, to-day, and for ever," but sometimes ours is "not yet." Even then when he comes to deliver, He may say to us, with the rebuke of kindness, —"O ye of little faith, why did ye doubt?"

A few miscellaneous entries from his Diary at this time, may be with propriety introduced here. "Spent two

hours in reading Clarke, and discoursing on it with my father, from whom I received more light than from the Doctor." This able commentary was a great favourite with him, and "unceasingly studied" at this time. The truly spiritual writings of Fletcher, however, were still more deeply interesting to him, and it is not too much to suppose, that his whole soul and character received a very powerful bent from the contemplation of the personal as well as the polemical sanctity of this able and pious author. He devoted some time to the "learning of short hand, trusting that it might be of use," and likewise "exercised on the Piano." His taste for music had been cherished, if not contracted, at the Moravian seminary; and might justly be so, as an accomplishment not without many advantages to a preacher. With reference to stenography, he appears either not to have studied it successfully, or to have abandoned it as inconvenient in practice, as no traces of it are observable among his papers—a circumstance of no regret to his biographer, who, whatever be his opinion of its utility in many cases, feels glad that he is absolved from the task of decyphering it in this. "March 22, went to Werberg's church, and for the first time, received the memorials of the death of my Lord.—It was to me a most solemn occasion, and I could indeed feelingly say with the poet:—

> 'My Jesus to know, and *feel* his blood flow,
> 'Tis life everlasting—'tis heaven below.'"

Being invited to take breakfast out, he observes :—"As I purposed this day to mortify the body, I took two cups of tea; afterwards was called on to pray—all the family were assembled." At noon, he adds, after studying for two hours Clarke on the Hebrews—"The family then going to dine, I walked out pursuant to my design, and went to the Park; having found a sequestered spot, I wrestled with God till near 4 o'clock, and was greatly blessed. Returned home, and after domestic matters, I went to the Soldier's meeting, where I sung and prayed." After reading the foregoing memorial of his fast, and when we recollect that his retirement to the Park was in the cold month of March, we cannot, without being affected, meet with the following item about a fortnight afterwards: "April 12—This is my dear father's birth day, aged 48.—Dined on *cocoa*, as we had no money. It is much better than we deserve."

"April 10. I have had a strange dream about the preachers, in which —— and —— were concerned—I regard it as a mission from God to me;"—the night following,—"I dreamed that Mr. Cobain came to me, and remarked that it would be better, if I would get a coat, &c. of a more suitable colour for the work of God. What can I do? I have no means, but Jehovah Jireh,—Jehovah Jireh." Nearly all persons dream at one time or another, and there are perhaps but few who do not pay some attention to such dreams as are very remarkable. It would, indeed, be little argue wisdom in a man of God, altogether to dis-

card, as implicitly to observe, every impression made upon the mind during sleep;—wise and good men have never acted exclusively, either on one side or the other. Summerfield, therefore, is not to be blamed for paying some attention to that phenomenon, which patriarchs, prophets, apostles, and confessors in all ages, have acknowledged as one of the modes chosen by the Almighty for the communication of his will. "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction."* The fantastic frivolity of dreams in general, need no more prevent a holy man from attending to any *good communication* which may be made to him in his sleep, than the folly of the waking hours of those around him, ought to deter him from an attempt to counteract their *evil communications;* because, being "asleep in their sins," it may be emphatically said—"they know not what they do."

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* Job xxxiii. ver. 14—16.

SECTION VI.

Received as a local preacher—attention to domestic duties—visits for the "Stranger's Friend Society"—anxieties about his ministerial call—overtaken with a fault—excessive fasting—removal to Cork—entire devotedness to God.

We now come to contemplate Mr. Summerfield in his introduction to that high and important office, which had so long been the object of his holy ambition, as a member of the Methodist society—as a prayer leader—as an exhorter—as a visiter of the sick—as a Sunday school teacher—as a speaker at the conversation meetings of Christian brethren—as a class leader—as a rich and fluent scripturist,—and above all, as a young man of fervent piety, and, considering his years, of deep experience. Mr. Summerfield was justly esteemed by those of his friends who were best acquainted with him, as the possessor of gifts and graces far above the ordinary rank. While, therefore, his youth, and the official responsibility of his elders, justified the prudence exercised toward him; his own conduct, from the period of his conversion to the termination of his life, never afforded a single incident to lead any individual to suspect, much less to say, that his elevation had been too precipitate, or his progress too rapid.

It is well known to persons acquainted with the admirable economy of the Methodist society, that between the description of persons, whose engagements are intimated above, and the regularly itinerating ministers, there is an important class of labourers, designated *local preachers;* individuals of accredited piety, whose mouths God has opened to call sinners to repentance, and to declare to them the salvation that is in and by Jesus Christ. These men, unlearned as they often are, deserve not only to be regarded with honour "for their work's sake," but with astonishment, on account of the original talents and uncommon experience which many of them possess. Philosophy—or even philosophical religionists, would often be justly surprised to hear, on the Sabbath day, men who, during the other six days, labour incessantly for the bread that perisheth,—to hear such men eloquently declare from the pulpit the wonderful works of God.

In this rank of preachers, therefore, Mr. Summerfield took his place; and it was while *graduating* therein, that his pulpit ministrations attracted toward him such unwonted popularity. It may, however, be interesting to notice some of the steps by which he ultimately, as a regular preacher, ascended to the sacred desk.

He had frequently delivered brief, and occasionally more lengthened exhortations at prayer meetings, and elsewhere, as well as expatiated upon given passages of Scripture, at religious "conversation meetings;" but he had never spoken

publicly from any text, until Thursday morning, April 23, 1818, when, being at the six o'clock services at Gravel Walk Chapel, in Dublin, he was called upon to officiate in a more formal manner: but his own statement of the case, made only for his private information, and in the simplicity of his heart, will be acceptable:—"Mr. M'Dowall commenced by singing and prayer, then called me forward to read and exhort; I never spoke before from any passage in the word of God; this, then, was my first attempt. I read part of the 4th chapter of Paul's second Epistle to Tim. My master was with me; I spoke fluently, and though I have a defect in my speech, I felt nothing of it—I take it to be a token of good from God. 'Whatever thou hast for me to do, oh! prepare me for it; only make me a holy Christian!'" His second attempt was on the Monday following, at the same chapel. "I had," says he, "to carry on the meeting alone—I sang twice, prayed twice, and exhorted for about half an hour, on the 13th and 14th verses of 1st chapter of Ephesians; this is my second attempt, though this was more immediately in the form of a sermon. I felt great liberty, and I hope good was done." After a few days he repeated the experiment at the same chapel, preaching from Rev. chap. ii. ver. 1–7.

That this auspicious advent of his highest hopes, was not unaccompanied by corresponding trials, will sufficiently appear from the following passages from his diary. "April 15, wrote yesterday to Mr. Jones, applying for a situation in his concerns—this I did at my father's desire—I am

perfectly resigned; I have made it a matter of prayer; I am in the hands of God: my body and soul are both his own—let him do what seemeth him good." Again; "April 30, my father came home, having left Jones's employ: what has God now in store for us? Is his fatherly hand about to use the chastening rod again? Father, if it be possible, avert the cup; if not, thy will be done! Amen. He has appointed me to go in the morning to Newtown park." Again; "May 1, I went to Newtown park with my father, and returned at half past 6 this evening. This is my first day's work for many years."

As the family were in very straightened circumstances, while they resided in Ireland, an emotion of surprise may be excited during the perusal of the first year and a half of these diurnal entries, that amidst all the memorandums of morning, noon, and evening meals, and devotional and studious occupations, he seems to have followed no regular employment, as a clerk or otherwise, though he often speaks of being occasionally so engaged; as for instance: "June 8th, from the 18th May to this time, I have been more or less concerned every day in worldly business, and could not get disentangled therefrom." Was he, it will naturally be enquired by some, all this time a burthen of expenses (in no other respect could such a man be a burthen to those who loved him best) to his father? To this not unreasonable enquiry, it may be replied, *first*—it is certain that upon his father devolved mainly the necessity of supporting his son; which, however, there is no reason

to believe he at this time felt to be burthensome. *Secondly*, as they appear to have kept no servant, and his sisters being too young to be entrusted with housekeeping, he seems not only to have attended to their education, but to have managed entirely the domestic affairs of their little establishment—innumerable proofs of his being thus engaged daily while at home occur in the diary. *Thirdly*, he did, moreover, occasionally at least, employ himself in writing, &c. as noticed before. *Fourthly*, and this is very important—so far from being idle, in any sense of the word, he was indefatigable as a student of the Holy Scriptures, and of works of Theology; and *Fifthly*, he had a strong, an abiding, and a reasonable presentiment, that God had designed him for, and would in his own time and way, bring him into the ministry. These remarks are not made with the view of justifying at all a similar course in any other individual; much less for the purpose of inducing any other young man to adopt a like conduct;—but merely for the requisite purpose of showing, that if Mr. Summerfield was led by his peculiar circumstances to pursue a line of conduct in this respect, which, according to the usual arrangements of providence, some might regard as an exception to the general rule, the result, in his case, justified the experiment.

It is pleasant, however, to turn from these onerous extenuations of his conduct in one particular relation, to the gratifying fact, that having found access to the pulpit, and acceptance among the preachers, he resolved to devote

himself with double diligence to secure the richer and more abundant outpourings of the spirit of God upon his own soul. For instance :—" May 6th, rose at 5, and retired into the garden for meditation and prayer, which occupied me an hour. I find I should grow in grace more, if I prayed in *private* more ; all the *public* means of grace will not compensate me in this respect. By the grace of God, and relying on his divine aid, I purpose beginning from this day to pray in private *five* times every day." However improbable it may be that he should have long kept such a resolution, or questionable the propriety of having vowed to keep it at all, it appears from subsequent allusion, that it was observed by him at least for some time with religious scrupulosity, and corresponding advantage. Every thing done faithfully to the Lord hath its peculiar reward.

They who have most largely experienced the influences of the grace of God, and consequently discovered most deeply the innate corruption of their own hearts—are alone able to understand what is meant by those temptations from the world, the flesh, and the devil, to which a spirit seeking to increase in holiness is peculiarly exposed. To such only, will the following sentence be at all intelligible, occurring, as it does, amidst notices of prayer, almost literally " without ceasing," and the most unremitting exertions for the salvation of souls:—"Unceasing meditation on the word of God—Private prayer—and self-examina-

tion in the presence of God—Oh, my sins of *Omission, Omission, Omission.*

> 'Lord, grant me mercy for the past,
> And grace for time to come.'"

Such was the daily practice—such the ingenuous confession of the conscientious John Summerfield, when a christian of little more than twelve months standing. "Who then is that faithful and wise servant, whom his Lord when he cometh shall find so doing?"—that he shalt not have occasion, not only to say, "I am an unprofitable servant, I have done only that which it was my duty to do," —but rather to cry "Omission, Omission, Omission!"

Sunday morning, June 14th, half past 8, "came home (from preaching;) my mind was in an *unusually* happy frame this morning; I could weep all the day long; I fear some temptation is at hand—I could scarcely restrain my feelings under family prayer. I retired immediately to the garden, and such a sweet powerful time of prayer I don't remember." This is a very touching scene of personal experience: but still, amidst this rush of happy feeling, a still small voice whispered, "Rejoice with *trembling*:" he was so happy, that he feared some temptation was near. These are delicate but perilous feelings; and we shall often be discouraged if we measure our love and faith by the *sensible* measure of peace that passeth understanding, and joy unspeakable and full of glory, which are permitted

only as occasional antepasts of heaven, while we are travelling through thorns and briars in a world yet under the primal curse,—though, wherever that curse hath reached, blessed by the footsteps of the second man, the Lord from heaven, who is with his servants alway and every where, even to the end of the world, when they preach the gospel.

Candour, however, requires that it be added, that the day alluded to at the commencement of the preceding paragraph, terminated with an incident much less pleasing than that which characterized its beginning. After a day spent in religious duties, he remained with a pious friend until near 11 o'clock, after which he returned home, and "was locked out—*Lay at an Inn this night.*" Allusion has been previously made to a mischance of this kind—there is however no subsequent instance of its repetition. It was indeed an early hour, at which to be locked out. Such strict family discipline within doors could hardly be right in this case, since it exposed those who were unfortunately out of doors when the key turned, to inconvenience, expense, temptation, danger, and perhaps scandal as professors of religion. It would be unjustifiable to *blame* the father for this exercise of parental authority—but oh! what would many fathers, who have *not* such sons as Summerfield, give to open the door to their children of dissipation at no later an hour? Three days afterward, in accounting as usual for all his time, he incidentally writes:—10 o'clock, "came home and staid up for my father till 11

o'clock—then retired, after private prayer to my God." *He* did *not* lock his father out.

Amongst other pious engagements which about this period occupied the attention of Mr. Summerfield, was that of taking appointments on behalf of the "Stranger's Friend Society." This praise-worthy institution, so admirably calculated to exercise the gifts and graces of a zealous convert, was established in Dublin by Dr. Adam Clarke, in the year 1790, for the purpose of visiting and relieving strangers in distress, as well as the resident industrious and sick poor of every denomination throughout the city and its vicinity; and of accompanying their visits with small gifts of money, religious instruction, and prayer. The Society continues in operation to this day, and its agents are all members of the methodist society, and consist of three classes, viz. Local Preachers—Exhorters—and those who have the gift of public prayer. By the subscriptions and donations of the public to this work of mercy, the managers are enabled to distribute about five hundred pounds per annum—sometimes more. The field of labour opened by this society attracted Summerfield soon after his conversion:—"I, who am myself only a stranger in Dublin, am anxious to become a stranger's friend," said he; and the salutary discipline which he therein experienced, quite justified the following sentiments in a letter from his esteemed friend and class-leader—Patrick French:—"I am very glad that you have taken occasional appointments for the Stranger's Friend Society. I know

them well. They were my best friends, and from experience, I assure you, that being directed by them, either *directly* or *indirectly*, will secure you the *means* of enjoying the approbation of God. When I joined *that* society, I was a stranger to all in Dublin, with a few exceptions—but having given myself to them, and their work, I met with *some crosses*, many *blessings*, and *abundant consolations*."

It may here without impropriety be noted, that "Social Meetings" for religious conversation, at which the members of the various societies in Dublin took breakfast, or afternoon tea, together, are still kept up, and in them is maintained a general and profitable religious conversation, which is made a peculiar blessing to the persons present. These interviews were very interesting to Summerfield, and frequent allusions to them occur in the Diary: the following exhibits a delicate trait:—"attended our social meeting. Arranged for the ensuing breakfast—It is my turn to invite—I will therefore invite my father, as we expect William Bunting, Mr. Gaulter, &c. to it, and I know I could not give him a higher gratification."

On the 23d of June, he made the annexed memorandum, which appears too interesting to be omitted: "Mrs. Campbell has desired my father to let me spend the entire of this day with her dying son. May I go filled with the spirit of prayer!—I went, &c. I staid there to breakfast, and remained till 2 o'clock. He is very happy; I read Baxter's dying thoughts for him, and commented

thereon: I prayed with the family—my own soul was watered also."—After dinner, he adds, "Mrs. Campbell has desired me to spend the whole night with William. I am *very unwell* myself; yet if it be the will of my Master, I will go notwithstanding this." He went accordingly, but found his friend, "no more a *man!* he was now become an *angel*; I remained with the beautiful clay all night—Oh! that I was landed as safely beyond the stream!" How short a time sufficed to realize this ardent aspiration!

The precision with which he notes the various emotions connected with the composition and delivery of his pulpit discourses; and his record of the slightest intimations of approbation or otherwise, expressed by the preachers, all tend to illustrate the undoubted fact, that he very carefully watched every movement of the finger of God in this momentous affair. Indeed it is evident, from several incidental expressions, that his mind was labouring from day to day, in anxious suspense, as if he waited for some providential change, some call from God, which should decide the future course and complexion of his life. He seems less to have aimed at a distinct object—*consciously* at least, than to have expected some such manifestation as should decide *for* him: it is indeed abundantly evident, that with heart, soul, mind, and strength, he had been preparing for the *ministry*, and longing to be clearly and effectually brought into it,—not of his own will only, but by the will of God: indeed, the former appears to have been so reso-

lutely submitted to the latter—so conscientiously sacrificed to it—that he was hardly aware of its survival in himself.

This perfect resignation accounts, too, for that absence of anxiety, so nearly resembling indifference, with which he regarded any prospect of a permanent situation; for instance, after naming an individual, he says—"He proposed for my acceptance the probability of a situation in ——— of 60 or 70*l.* per annum. Judging that this might be of God, I told him that if it offered, I would not refuse it—if it be thy will, my Lord! open thou the way." The way however remained closed—God had other work for him to do.

Under July 13th, he writes:—"Heard Gideon Ousely, on loving God with all the *heart*, *mind*, *soul*, and *strength*. Came home, and after sweet private prayer, retired. I was much blessed under Gideon Ousely, and very near the attainment of the blessing I so much desire. My mind was kept in a sweet frame all the evening. Is a *fall*, or even a deep *temptation*, at hand?" Next morning, he continues, "found Jesus remarkably present; I could scarcely do any thing this morning but pray and weep. I don't know when I was in so happy a frame: my head was a fountain of tears, my heart was broken, and the healing balm began to flow into my soul. I fear I shall slip: this happy frame, is to me a presage of a sore temptation—watch and pray."

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A powerful temptation *was* at hand. Satan, who had laid a snare in the way of a secular engagement, into which, much against his inclination, Mr. Summerfield had to enter the following afternoon, was but too successful in bringing his conscience into bondage. The enemy having so far succeeded with the temptation, then came in as a flood upon him. "I felt (says he) the conflict between conscience and Satan, and in two attacks I gave him the repulse: he renewed the effort, and my will consented. Oh, the mercy that God did not strike me dead!" He felt unutterable pangs of conscience, at the recollection of this fault, (having while settling an affair of business, been induced to take a part of a pint of porter, which, as he was unaccustomed to it, affected his head,) and when he reached home, he indeed knelt down in his agony, but instead of that sweet intercourse with heaven, which he had experienced on the preceding evening, he could not even speak in prayer; his strength had departed, and amid bursting sighs, and with a heavy heart, he retired to rest.

The following morning he rose at half past five, and attempted to pray; "but oh! (he exclaims) how dead was every power of my soul—Father, forgive, forgive!" In the evening, he preached to the old men, at the hospital, from James, chap. iv. 8—10. "Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded. Be afflicted, and mourn, and weep: let *your* laughter be turned to

mourning, and *your* joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." Whatever may have been the advantages of this sermon to the hearers, the preacher appears to have experienced the blessing promised in the text: "I had (says he) no power in myself; however, sinful as I am, I put the Lord to his promise, and found him faithful—my natural impediment (of speech) was gone, and I never spake so free from it before.—It was a blessed time, and I myself was refreshed.—Strange to say, after the meeting, I lost this liberty of speech, and could not speak three words together." He then, in connexion with a subsequent engagement and blessing on the same day, makes the following curious remark with reference to a peculiar affection in the muscles of his tongue, which he occasionally mentions. "Was at Gravel Walk prayer meeting—I was called to the desk, to conclude the meeting; I never was in such a state before: I could not even *speak!* This is truly my thorn in the flesh.—However, I raised my heart and eyes to heaven, and gave out, 'Salvation, oh! the joyful sound!' &c. I cast myself into my Saviour's arms, and began to pray; but oh! wonderful to tell! my tongue was loosed; the Holy Ghost came down; nothing but *loud* weeping, and echoing amens, were heard in all parts of the house, and my own voice lost. The power was evidently of God, and not of man—I believe many will have cause to remember it."

As this is the *only* instance of his being so overtaken,

which occurred in the whole course of his christian life, it may be thought by some of the readers of these memoirs, that the strictest fidelity in a biographer hardly required the introduction of such a comparatively trifling incident. If, however, any individual who may happen to peruse these pages, should be so unhappily constituted, as to derive any, even the slighest, motive for exultation in this "fault of his brother,"—let such an one remember, that the foregoing circumstance is mentioned, not even to gratify an idle curiosity, but rather as the only proof I shall henceforward be able to produce, on the ground of any overt defalcation in his religious conduct, that Mr. Summerfield, amidst all his excellencies, was "a man of like passions with ourselves." On the other hand, if any young man of sanguine temperament, should in some unguarded moment have sinned "after the similitude of his transgression," let him imitate this penitent disciple of the Lord Jesus, in seeking pardon, and like him he will find it.

It will be no trespass on the reader's patience to notice another entry, made on the evening of the day last mentioned :—"Came home, and after much fervent prayer, in which I found Jesus ready to give me the kiss of peace, but yet some hinderance in me retarded it—I retired to rest, and sensibly felt I should close my eyes under the protection of Heaven. Oh! for a thousand tongues; a thousand, thousand tongues!" It may not be uninteresting just to remark, in reference to a striking phrase in the

preceding extract, that in the Moravian "Reception Liturgy," as it is called, there is a Hymn, beginning,

"In the name of Jesus Christ our Lord!"

This is sung on the reception of members into the congregation, and contains the following line:—

"May He give you his kiss of peace."

The phrase is evidently a recollection of Summerfield's school exercises at Fairfield, and is used by him, as well as among the brethren, to denote pardon, acceptance, and fellowship with the Lord Jesus.

After mentioning with great humility the fact, that at one place in the country there had been but five hearers on the preceding sabbath, but that he had a congregation of twenty, and moreover, that one of the friends complained, that as some of the young men who had been sent out there were not such as they liked, they would only receive three; he adds, "Lord! make *me* more humble—I was one of the three!—thou, oh! my God, shalt have the honour! I will put the crown on no head but thine! Have I a *gift?* Thou bestowedst it! Oh! grant me more *grace!*" After preaching in the evening of the same day, (July 19,) he thus writes in the diary:—"It was a season of blessing here also. Go where I will, if in the true spirit of sincerity, I meet my Master—God won-

derfully subdued the thorn in my flesh—I never spoke with such fluency and ease to myself. Bless and magnify thy God! oh! my soul. I am now fasting *thirteen* hours; I have walked many miles, and twice preached till I am quite hoarse; yet I am neither *weak* nor *weary*; I could go again, if called to it, to hold a third meeting. *He* wonderfully supports my body on these occasions; though I want bodily food, yet having fed my soul, I feel no lack."

It is not quite clear from these words, whether the protracted abstinence to which they refer was casual or voluntary; but from Mr. Summerfield's practice, the latter is rather to be apprehended. If so, what are we to say about such fasting, and labouring, not with the spirit only, in agony of prayer, but with all the bodily powers in preaching? This is a delicate question; and though I shall neither dispute nor dogmatize in a matter where the example of our Saviour, the practice of the Christian Fathers, the rubrics of the Church of England, and even the notifications of the Methodist Society, are express—I cannot but observe, at the same time, that to the slow but eventual substitution of unscriptural austerities against nature, for the fruits of grace in the soul, may be attributed, as much as to any other cause, the demoralization and downfall of the Romish Church. Fasting must, however, be good, if it is done with simplicity of heart, and discretion as to the time and measure of the exercise. After all, it is a *penance*, and may be a snare; for a tender conscience may mistake a yoke gratuitously taken up, and violently enforced

against nature, for a cross imposed by our Saviour. There is indeed no command in the Gospel to fast; but divines have generally concurred with the idea, that as Christ mentions it with alms-giving and prayer, which are unquestionable duties, and moreover as he may be said to have given directions concerning the right performance of it, in his sermon on the mount, it is a salutary, if not a necessary discipline. It is a "voluntary humiliation," and though it may be profitable, yet they must be well persuaded in their own minds who use it, lest they bring themselves under condemnation when they neglect it. It may perhaps be laid down as a general and safe rule, with few exceptions, that *fasting*, in the less severe acceptation of the term, as implying a partial abstinence from customary food, the better to prepare the spirit for devotional exercises, is a sacrifice acceptable in the sight of God; whereas, perpetual maceration, or other injurious treatment of the body, is neither to be practised nor recommended; for such a course we have no authority from Christ, neither from the Church. It is rather, however, to be feared that, *at present*, the chief danger lies in the opposite direction. The Methodist Conference in England authorizes what are called "Quarterly Fast" days; the observance of which, however, is either very lax, or totally disregarded, among the society.

Mr. Summerfield is now to be viewed, as labouring in a new section of that extensive field of usefulness providentially opened for him in Ireland. His father had been for

some time engaged by Mrs. Barnes in the management of the general machine manufactory, in Miller-street, Cork; to this city, at the call of his father, this youthful, lovely, and zealous apostle of our Lord Jesus, instantly repaired. He left Dublin for Cork on the 23d of July, 1818, and arrived at the latter place on the following evening, and contrary to his expectations, no worse in body, next morning, although he had ridden on the outside of the coach, and been thoroughly drenched with rain. He thus notices his reception by his father and Mrs. Barnes: "Went to Hanover-street Foundry, to seek my father, but was sent from there to Miller-street, where I found him in good health, and experienced from him another token of that love, which he has always manifested towards me. At 9 o'clock I was introduced to Mrs. B., the lady on whose business I came here. I breakfasted with her, and was most welcomely received. This day I employed in settling myself in my new lodgings at her house." In the evening, he continues—"Mrs. B—, my father, and I, set off in the steam packet for Cove, where her family have lodgings for water advantages. I was highly charmed with my new travelling machine, and with the surrounding scenery: but alas! 'This is not like my God,' and yet my heavenly Father made all these."

The next day being the Sabbath, he piously and appropriately remarks:—"This morning I had that leisure, which I could not before meet with since I came to Cork. I bought up the moments, and earnestly dedicated myself

to God in this novel country; I besought his grace to enable me to walk circumspectly before all, and preserve a conscience void of offence. I scarcely recollect so great a sense of the divine presence.—May I watch the finger of Providence in this my call to this part of the country, and trace his hand in all the events of my life!"

The divine hand—for it was manifestly no other—soon pointed out a way of employment, very different from that which was the more immediate object of his visit to Cork; for although he entered promptly upon Mrs. Barnes' business, and sundry entries occur of his diligence therein, yet his talents and piety being discovered and appreciated, he was presently almost exclusively engaged in preaching for one or other of the Methodist ministers, who really appear to have had too little consideration about his delicate frame, upon which he had no mercy himself; while the people exercised still less forbearance in the mode and measure of their approbation of his pulpit labours. These things find their solution—perhaps their apology—in the fact, that the uncommon fervour of his discourses, was generally accompanied by abundant manifestations of the divine presence.

The following *naïve* entry occurs, under Sunday, Aug. 2nd:—"This promises to be a high day with me; I found Jesus truly precious in my morning prayer.—10 o'clock, went to Patrick-street—heard Mr. Waugh on Peace in all things, by all means, &c. and now, how can I describe my

feelings, when, after morning worship, Mr. Stewart rises up, and publishes these words:—'Brother Summerfield, from Dublin, a member of the Stranger's Friend Society there, will preach at 5 o'clock this evening at Douglas—*Brother Summerfield from Dublin*,' he repeated.—I knew not whether I was sitting or standing: I was thrown into such a state of perturbation—He mistook me; I am no member of that society;" [not perhaps in the strict sense—but he had often preached for them;] "and to invite *immortal souls* to come to hear *me!* and this my first regular sermon, exceeded the powers of my mind to bear under;—I hurried home, and found the way to my closet—and found my God there—Glory to Him!" At five o'clock, he repaired to the preaching house, which was crowded to excess. After casting himself by private prayer into the arms of his blessed Master, he gave out his favourite Hymn,—"Oh! what shall I do, my Saviour to praise," and then preached three quarters of an hour from Romans, viii. 32. He felt great liberty in the pulpit, and probably regarded the whole service as a happy presage of his future destiny, for he thus writes concerning it:—"Thus have I commenced on this (to me) MEMORABLE DAY. And now 'I'll praise my Maker while I've breath:' my heart warms in the work, and I am determined to lay myself out for God."

How emphatically he acted upon this determination, the subjoined entry, relative to his engagement on the following Wednesday, will partially show:—"7 o'clock, I set off to Blackpool; the place was again crowded to excess.

Oh! my God, did I *speak*, and did they *hear*, for *eternity!* I was as wet with the heat as if I had been dragged through water. I exerted too much, and preached near an hour; besides the singing and prayer: but who could forbear? If I injure my body, I cannot restrain:—I hurried home; muffled up as well as I could, and got to bed." Well might his record, next morning, be, "I find myself very unwell from last night; and therefore (he continues) obtained a respite from further labour, the remainder of this week; which time I employed, as good George Howe says—*in mending my net*—nay more, in employing the aid of Him, who can direct me how to let it down on the right side of the ship." A day or two afterwards, when called upon to pray at the public *bands*, a kind brother whispered in his ear, "take care lest the sword cut the scabbard." This metaphor, which is proverbial, is yet hardly a correct one. Of what *use* is the sword *in* the scabbard; by *rusting there* it may consume it—but the body is something more to the sword than the scabbard; the metaphor, however, though it will not exactly "go on all fours," is sufficiently expressive of the danger to be apprehended to the delicate form of our young preacher, when his "soul was sharpened," to use his own words, by a sense of the presence of his Master.

It was ever Mr. Summerfield's solicitude to avoid not only the evil communications of those, who were evidently the corrupters of good manners—but likewise all unnecessary conversation with the professors of religion at times

or on topics not convenient. The following item is quoted for the purpose of accompanying it with a remark which, although it may be disregarded, need not be taken amiss: "after preaching was over, I hurried home to my closet, lest I should lose the blessing by conversing with any one." Would that christians in general, and Methodists in particular, had in them a disposition to "do likewise." How frequently are the good desires, and holy feelings derived during divine service, dissipated by that frivolous conversation—or at best, that semi-religious twattle, which is so often heard on the breaking up of our congregations. It is stated in the Life of the well known Mr. Henry Longden of Sheffield, that, in consequence of a remark once made to him on this subject by a worthy Quaker, the man of God, just named, always made it a rule with himself and family to depart directly, and in silence, from his place of worship to his home.

SECTION VII.

Controversy about the Sacrament—the Clones party—Summerfield becomes a popular preacher—preaches almost incessantly—ministerial anxieties—travels and addresses large auditories in Ireland with great success.

A LITTLE before this period, an important question, which had previously distracted the Society in England, and which was amicably settled in America in the year 1784, was legally mooted in Ireland;—I allude to the disputed propriety of administering the Sacrament of the Lord's Supper in the Methodist chapels, and by ministers not regularly ordained according to the formula of the church of England. I have no disposition, in this place, to go over the grounds, or into the merits of this really perplexing question; suffice it, however, here to observe, that it assumed so serious and agitated an aspect, that bad men rejoiced, and good men were alarmed, at the prospects of Methodism in Ireland. Two parties being thus unhappily created, that which originated in a mere question of discipline, soon became a matter of property, and ultimately of law: for as the chapels were generally settled upon trust deeds, although at the same time in connexion with the

Conference, the major sentiment of the trustees inclining, in different places, respectively to one side or the other, brought the subject into the justiciary courts of Dublin. Although the trials, which lasted some time, were conducted against the Conference, with equal talent and acrimony, it was eventually ruled, that the jurisdiction of the English Conference had been established in Ireland, by the recognition of a delegate commissioned therefrom, as president of the Irish conferences. Here, however, the matter did not end; the waves of opposition had rolled too boisterously, to subside in a moment: a new party was formed, designated indifferently from *Clones*, the head quarters of the opposers, or from *Mr. Averill*, an influential leader thereof. I would willingly have avoided all farther allusion to this unpleasant schism, were it not material to notice, *First*, the peculiar circumstances in which Mr. Summerfield was placed, from the frequent contact into which he was brought with the seceders, by the intersection of their respective spheres of operation; and moreover, the fact, that he was not only tempted by various indirect means to join the Clones' party, but actually solicited by the leader to enrol himself amongst them. *Secondly*, because it was the opinion of a large proportion of the Society in Ireland, and by implication apparently of Mr. Summerfield himself, that he was raised up by God, especially at this juncture, to counteract the mischievous consequences of such a division: and it must be admitted, that, when every thing is taken into the account, it was neither presumptuous in him, nor fanatical in his friends, to come to such

a conclusion. With reference to his means of judging the merits of the case, it may be observed, that while the trials were going on in Dublin, he was an anxious and sedulous attendant at the courts; so that he was thoroughly informed of all the legal evidence on both sides. Of his respect, forbearance, and prudence toward the opposers, let themselves be the judges, or let the pages of his diary testify; —though I shall introduce as few of the entries relative to this topic, as may be compatible with a delineation of his ministerial progress.

His popularity at this time, and under the above named circumstances, placed him between the horns of that dilemma, upon one or other of which a sensitive man's feelings are sure to be impaled, even if nothing worse befal him. In consequence of some slanderous remarks which had been made concerning him to Mr. Stewart, he resolved to lay aside his public labours in Cork, for the present, and even to give up an engagement to preach, which he had made there; this was August 28th. Next morning, while travelling on the steam boat to Cove, he observes, "my mind was much led out into the case of Jonah; like him, I was fleeing from the Lord's work, in which I should have been engaged to-morrow,—being appointed for Douglas. I prayed that my God would pardon this my sin; I would gladly have returned to Cork, if I could have done so; however, I vowed to Him that I would not again shrink from the cross, and anew committed my soul and body into his hands."

A few days afterwards he was distressed by the injudicious affection of several of his friends, who, when he had done preaching at Passage, "dragged him in different directions," and as he could not go with *all*, *some* were offended; but, as he justly exclaimed, "what could I do? If I could leave an arm here, and a leg there, &c. I would.—My God, keep me very, very, very humble! I told them that I feared they would ruin me, by making me think of myself above measure, and begged, if they loved me, they would desist." Let the friends of popular young ministers affectionately consider this. If it might not with truth be affirmed that Summerfield was absolutely insensible to such adulation, it cannot be denied that he was as little improperly affected by it, as perhaps any human being, in his circumstances, could be.

His dislike of participating in any engagements, which were not exclusively spiritual in their object or tendency, has been repeatedly noticed. On the 1st of September, after mentioning the kind entertainment which he met with in a respectable family, he adds—"After breakfast, spent a good part of the forenoon, in singing, and playing sacred music. But oh! how unlike the song of Moses and the Lamb!" In the afternoon, he was induced, much against his inclination, to join a boating party, which had nearly been connected with fatal consequences; I use his own words:—"I am not fond of this kind of amusement; but I could not refuse. We were sixteen in number; and were most providentially preserved from a watery grave; being

thrown into the most imminent danger, and glad to get to the shore, struggling through the water on a bank of mud and quicksand, which nearly destroyed us:

> 'O! how shall I with equal warmth,
> The gratitude declare,
> That glows within my ravished heart?"

He was now frequently placed in the way of the Separatists, sometimes visiting at their houses, and even hearing their preachers. In allusion to one of them, occurs the following remark:—"He speaks with the tongue of an angel, and I am afraid to say with some, that God has not sent him; perhaps it is to provoke our Conference preachers to more zeal and earnestness. After supper at Mr. Coxe's, I prayed with the family, and we parted." It may be proper to take this opportunity of mentioning the fact, that numerous references to kindnesses received in the family of the gentleman last named, especially from Miss Coxe, occur in Mr. Summerfield's diary about this period.

The following day, he was invited to meet an eloquent Clones preacher at the house of a friend. On his arrival, he found thirty persons present, himself and one lady being the only adherents to the Conference. "The moment I entered the room," says he, "Mr. —— rose to salute me. I perceived that I had been the subject of discourse before I came, and was fully expected. After a pause of a few

minutes, Mr. —— commenced his discourse to me on the subject of the separation, and wished to convince me, that I was not a friend to the establishment.

'Oh what a strife about a name!'

I fear the substance is lost by many, while they pursue the shadow. I was much disappointed in Mr. ——. How unlike John Wesley! No serious discourse, no Christian experience, no edification." Alas! to how many ministers of the Gospel, besides the one in question, are these regrets applicable.

He was now engaged almost incessantly, at one place or another, preaching the word with increasing acceptance; but the struggles of his mind respecting the probability of his receiving a call to the work of the ministry in the regular manner, and his providential situation at this time, were strong and frequent. He was, indeed, placed in a most delicate and difficult predicament: Conscious, that while he pursued his present course, he was neglecting, in some degree, his duty to Mrs. Barnes, who however treated him with great liberality, and at the same time anxiously looking for some opening whereby God would bring him more fully into the ministry—that blessed work for which his ardent soul panted to be entirely given up;—"Oh my God!" says he, "willing as I am to be spent in thy service, thou knowest I often cry out—'send by whom

thou wilt send, but not by me'—and yet thou hast replied, 'my grace is sufficient for thee!'"

He had a great unwillingness that his father should hear him preach, and had given up one appointment on that account. On the 15th of September, he preached in Blackpool Chapel, from Rom. viii. 32. Messrs. Waugh and Stewart sat with him in the pulpit. But, on this occasion, he remarks, "I never was so embarrassed as I found myself—I never disliked my own discourse more; I hid my face afterwards, and almost vowed, I would never again stand up to preach." Oh the infirmity of man!—unwilling to be humbled—dissatisfied if he cannot *please himself* in serving God! The congregation was large; and, added to the perturbed state of his feelings on this account, what was his surprise to learn on his arrival at home, that his father had been one of his hearers; this discovery, and the recollection of his defects, abashed him a good deal. His father, however, assured him that he had been profited; and a pious man, to whom he mentioned his temptation to desist from preaching, warned him in God's name not to do it. Next morning he went to preach at Patrick-street Chapel. Here he exemplified the danger of relying too much upon present "frames and feelings," without taking into the account other evidences of the divine favour. The following, and several similar statements, prove in Mr. Summerfield's case, as in many others that might be mentioned, how emphatically it may be asserted, that he who has "abundance of revelations," needs no other—needs no

sharper thorn in the flesh—no messenger of satan more tormenting and harassing than this—the perpetual buffeting of the temptation to seek his own glory, while he is promoting God's. But to quote the entry referred to—"If ever the enemy was permitted to buffet me, surely this was the time. I had my thoughts taken from me, and in this state I began to roam, I know not where: I would have given all the world to have been out of the house; and after I had concluded, I remained till all the people had retired, that I might escape home unperceived. My God, is this from thee? Oh! my Father, send by whom thou wilt send, but not by me; I cannot—I cannot preach! Perhaps God has withdrawn his light from me; I know I might have been more faithful; but oh! my God! yet bear with me. I did dedicate myself to thee; but if thou hast nought for me to do, remove me out of this world altogether; I only wish to live to promote thy cause!" Surely these agonies of anxiety ought to have been somewhat allayed, by the consideration, that his preaching was accompanied, not only by the power of God, but by the applause of men, and abundantly rewarded by the affection of the people of God—indeed sufficiently so to tempt the vanity and ambition which is in every human heart. That Summerfield had a sincere desire to do the work of an Evangelist in simplicity, was abundantly evident to others—but he did not know himself fully at this time. "Who can understand his errors? Cleanse thou me from secret faults!" Psal. xix. 12. It may be proper to add an item relative to his very next sermon:—"I preached to

a large congregation, on these words, 'Come now, and let us reason together,' &c. Isaiah i. 18. God wonderfully assisted me; he again returned to my help, and it was a season of blessing to all our souls—Glory to God!"

Every incident that reminded him of the venerable founder of Methodism, seems to have excited in his mind strong desires to emulate the labours of that illustrious man. In a collection of wax figures which he was taken to see at Cork, nothing interested him so much as "that man of God, John Wesley." Again, in the subjoined graphic sketch:—"I could not help thinking how like a travelling preacher I was just then: a boy, whom I had hired, walked before me with my travelling bag, like a preacher's portmanteau, and I was hurrying after to meet immortal souls, who were waiting for me. John Wesley rushed on my mind.—Oh! that I had his spirit, his zeal, his piety,—then indeed I should be a burning and a shining light in the world." Again:—"I have now preached *six* times this week; and yet what is this to the zeal of a Wesley or a Coke?" Surely, when we regard the "more abundant" labours of this devoted man, there was much propriety in the designation, "*Young Wesley*," which was frequently applied to him at this and an after period of his career.

In connexion with a previous remark relative to his diffidence in the presence of his father, (himself an occasional preacher,) I cannot forbear transcribing the following pas-

sage :—" For the first time, I took up a cross which I had not before borne; namely—preaching where my father was, to my knowledge, a hearer; he walked with me to the chapel, and I could not refuse his request. He sat just under the pulpit, and I observed that he wept all the time." Some sons make their fathers weep bitterly, but these were tears of joy and love.

So interesting was the appearance and so fascinating the eloquence of this young evangelist, that many persons who had never heard a Methodist preacher, and probably would not have been prevailed upon to hear any other, attended the preaching of Mr. Summerfield in the neighbourhood of Cork. Whether, however, these were churchmen, or Catholics ; persons bigoted against Methodism, or mere men of the world ;—all were delighted and edified by the fervour and simplicity of his sermons. While he laboured to acquit his conscience in speaking faithfully to all who heard him ; with the meekness of wisdom he sought to turn to profitable account even the slanders of foolish or wicked men :—" May I never," says he, on one occasion,—" forget the caution which a false accusation from the Clones' party has given me. Oh ! how happy we should be, when we hear our faults from our enemies ; our friends seldom tell them to us ;—too seldom."

Under the date of 28th September, there is an entry which seems to point to the anniversary of his spiritual birth-day : —" I recollect it was this night twelve months, that I

joined the Methodist Society; and so God has kept me *one year!*—Oh! how unfaithful I have been! My God forgive—forgive the past! Oh! may I be more faithful in time to come! one year! oh! eternity!—This evening I renewed my covenant with God; may He who could keep me *one year*, keep me *for ever!*" One year only, since he became a member of the Methodist Society—yet such a preacher, that he even dreams (as he did a few nights previous to this) that he is before the Lord Lieutenant and his Lady, in a Palace or a Cathedral!—But oh! how truly and sincerely self humbling are his acknowledgements this day. He is now alone with his God, and the tempter does not dare to disturb him on this occasion. On the following morning, he took his leave of the congregation in Patrick-street, from these words:—"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude, v. 21. He then wrote in his diary—"This day is the beginning of a new year with me; the morning of this new year I have been found in the service of my Master. Oh! my God, where shall I be in the morning of my next year!—But above all, where shall I be in the morning of the resurrection?"

Towards the beginning of October, he visited Fermoy, and preached in the Court House to the largest congregations ever seen in that place. On his arrival, he represents his soul as having been in the happiest frame he almost ever remembered; indeed, great grace seems to have rested upon him day by day; and yet such were the humbling views which he had of his own weakness and

darkness, that in the midst of blessings from above, he writes, "Read Mr. Wesley's sermon, 'The Almost Christian'—my own experience!"

Clonmel and Waterford were next visited by him; and during the week which brought him to the latter place, he had travelled on horseback seventy miles, and preached seven times. He was really *itinerating* now. Sir Walter Scott has somewhere observed—truly enough—"that no person, whatever be his condition, who rides a horse, ought to be either unable or unwilling to rub him down, &c. in the lack of a groom." This sentiment is far from being inapplicable to the case of Methodist preachers;—at all events, it is pleasing to find, that although a novel, it was not, when necessary, a repugnant duty with Summerfield. In one instance, occurs this item:—"Cleaned down my horse." It would be difficult to say, whether that finicalness of manners, which unfits some preachers for driving a nail, or dressing a nag, if necessary, or that thoughtlessness which allows some of their entertainers to neglect these and similar little duties, is most reprehensible.

He was received at Waterford by the Rev. W. Stewart, the highly esteemed superintendant preacher of that place. To this man of God, in whom Summerfield found a true friend, he soon became ardently attached, and numberless are the expressions of regard and endearment which, in connexion with his name, occur in the diary. This affection, so characteristic of Summerfield's attachments, was

reciprocated by his friend; and I am happy, that a communication from Mr. Stewart, while it affords me an opportunity of expressing personal obligation and respect, furnishes, at the same time, the following interesting notice of Summerfield's introduction at Waterford. "He came from Cork recommended to me," says Mr. S. "as a local preacher, by the late Rev. W. Copeland, who was then stationed at Cove; and who remarked, in reference to Brother Summerfield's talents for the ministry, that if he were not a star of the first *magnitude*, he at least promised to be one of the first *brilliancy*. We were much delighted with him in Waterford. He preached for us several times; and his sermons discovered a depth and extent of scripture knowledge, and Christian experience, much beyond his years. This, together with his manner, style of delivery, and very youthful appearance, attracted great congregations, who all seemed edified and impressed; and retired, wondering at the grace of God manifested in his person, his preaching and his prayers; and readily re-echoing the common sentiment respecting him—'*He is a prodigy!*"

Besides the crowds of ordinary hearers attracted by his popularity, many persons of rank and influence went to hear him; and in one instance, the Rev. Mr. Fleury, son of the Archdeacon of Waterford, sat with him in the pulpit, a mark of respect not often shown to the Methodist preachers; but, above all, God was eminently present in the congregations.

It must be regarded as a felicitous circumstance for Mr. Summerfield at this time, that while he was in the habit of receiving numerous letters of invitation, and indeed of commendation, from ministers of the gospel, his correspondents were men of experience in the ways of religion, able and willing to give him the best advice with reference to his spiritual prosperity. Letters lying before me, written by the Rev. Messrs. Hamilton, Cooper, Robinson, Matthews, Cobain, Stewart, &c. all breathe the same spirit. Brief extracts from the two last will exhibit the bearing of the whole:—Rev. E. Cobain—"Oh! what shall I say to one I love so dearly? *Lie at the foot of the Cross—Keep close to the Bible—sit loose to the praise of men—If any good be done, sink in the dust before God, and give him all the glory.*" Rev. W. Stewart—"If I had only one advice to give you on the subject of preaching, it would be—preach Christ and him crucified, and a free, full, and present salvation, through faith in his blood;—whether you preach to children or grown persons, to the rich or to the poor, to saints or to sinners, to the crowded auditory or the humble few, let this be your theme—Jesus and his salvation—salvation from sin," &c. &c.

On Sunday, the 8th of November, he preached at Cove his *first Missionary Sermon.* He undertook the duty with fear and trembling, but God aided him, and the collection was larger than on any previous occasion. On the following Sunday, he preached for the same purpose at Waterford, and notwithstanding that it rained heavily at

the time of service, the collection was double the amount of the preceding year.

After preaching at Ross, one evening, to a large congregation, he thus alludes to an unpleasant interruption:—"the devil did not like my sermon; he annoyed us by a drunken man, who threatened to pull me down; some of the hearers dragged him away, and Satan was disappointed." A very proper representative of his Satanic majesty,—a drunken man! But the devil himself, though he sometimes chooses to be thus "disguised in liquor," is always sober within; —would that all his subjects were; then would there soon be fewer of them: indeed, his kingdom would be in greater danger than by the extinction of any single sin; for *this* is the "mother of thousands,"—to borrow for it the trivial name of one of the most beautiful little wild-flowers* that grows on the rocks of Matlock in Derbyshire. How often has a similar scene been presented in a Methodist chapel! a brawling, staggering, hiccuping drunkard, half blind, and more than half mad, threatening to pull down the preacher! Is there a breathing animal in human shape so great in his own eyes, or so contemptible in the eyes of others, as a drunkard—in his glory? If he could see himself with their eyes, he would be fit to pluck out his own, that he might never again look them in the face.

Having left Waterford, he visited successively Carrick,

* Antirrhinum Cymbalaria.

Piltown, Clonmel, Cashel, [where he went to look at "that wonder of art, the rock of Cashel, where heathenism, and afterwards popish idolatry, held sway; the great Dr. Coke trod the same ground before him, and he felt peculiar emotions on the reflection that the doctor's footsteps had been where he had the honour to tread;] Thurles, Templemore, Roscrea, Shinrone, Birr, and Mountrath, and arrived at his father's house in Cork on the 23d of December; having travelled more than three hundred miles, and preached, on an average, *seven times a week*, since he left home. He was most cordially received at Cork by his "well beloved" friend the Rev. S. Wood, who three months before had wished him "God speed," and parted from him with a "farewell kiss" at Waterford; and who now intimated to him that he should not let him be idle.

This section may with much propriety be closed with the reflections with which Mr. Summerfield himself concluded the year 1818:—"This is the last day of the old year. Oh! what shall I say to my God for all his goodness to me in the past year. I am at a loss for expression. My heart is too full. In this *one year*, I have first prayed in public, and begun to preach, and preached in the metropolis of Ireland, in our largest chapel, and at the most public time!—Oh! my God, may I grow up into Thee more and more, in all my ways.—May I be spent for Thee, who wast spent for me—may I glorify Thee continually. Attended the *Watch night*. I was to have exhorted, but I did not feel my mind free to do so, and hid

myself in the chapel. Mr. Doolittle spoke suitably on watch nights, and mentioned *three* in the Bible—the Egyptian watch night, when the Jews were delivered—our Lord's watch night in the garden—Paul and Silas's watch night."

SECTION VIII.

Returns to Dublin—popularity increases—dedicates himself afresh to God—visits Cork—his fervour—polemical discussion—falls from his horse—abundance of his labours—receives a Conference appointment—Missionary speech.

The year 1819, found Mr. Summerfield in Dublin, the friend and favourite of all the influential Methodists in that city, as well as of many others,—his popularity just setting in with all the fulness and freshness of its spring tide. Under these circumstances, it is no wonder that the excitement occasioned by his labours during the day, should affect his imagination by night; and accordingly, as before observed, he was liable to *dream* about those things which so unceasingly occupied his waking hours. Notices to this effect, repeatedly occur among his memoranda: the following has reference to January 7th:—"I had a dream to night, to warn me not to be high-minded, but fear." This dream may be thought at least a very seasonable one, when considered in connexion with the fact, that three days before, he had preached to two thousand five hundred persons, and "felt no fear of man." Great men and good men have experienced very opposite emotions when standing in

the presence of their auditories. Perhaps, generally speaking, the spectacle of an immense multitude to one who *can* speak to them, is only so far overawing as to render the sublime exhilaration of spirit more intense by that sweet and solemn restraint, under which the mind rises, instinctively, in proportion to the pressure upon it; while the effusion of itself, with all its burthen of thoughts and feelings, into the bosoms of thousands, all eye, and ear, and heart, is better ordered and more effectual, than if it broke loose, and flooded *them*, and *lost itself*, for want of regulating bounds and controlling influences.

On the 9th of January, he again left Dublin to fulfil several pulpit engagements; at the end of the first week he found himself at Newagh, having travelled ninety-six miles, and preached ten times.—*Ninety-six miles, and ten sermons, in seven days!* He went with the speed of a chariot wheel down hill, till the axle catches fire—and it *did* catch fire, and consumed the vehicle at last. On the 20th, after speaking *three hours*, he observes, "I now for the first time lost my voice; the groans and cries for mercy were beyond description; I could say no more, so I dismissed them with a promise to preach in the morning—may God help me." Notwithstanding, therefore, that his voice had been thus taken from him *in mercy*, the next morning found him in the pulpit at 8 o'clock; and in the evening he was at Pallas, where, after speaking for two hours, he was obliged to desist; and moreover constrained to confess, "I never was so ill in my life." According to his promise, however. ill

as he was, he preached the following morning, though his "body almost refused its functions," and he rather "cried aloud," than spoke as he was wont:—it would be painful here to detail the sufferings which constituted the natural sequel of such agonies of extacy.

Now who would have dared to have quenched such a spirit? yet to those who may be *seduced* to follow his example, it may not be improper to give a word of caution. This confessedly is delicate ground; but why not make a stand upon it in the fear of God? whilst the cause and glory of the Redeemer was most emphatically the *primum mobile* of Mr. Summerfield's zeal, yet might there not be *something of himself* in these preternatural exertions?—it could not *all* be of the Lord. It would be wrong to speak dogmatically on so tender a point; but such is the opinion of one of the most pious and judicious individuals with whom I am acquainted; who however observed, that he should almost fear to utter such a sentiment, lest it should be mistaken, or misrepresented, or abused. Who, after reading the accounts above, can help thinking, that on such occasions, if amidst the whirlwind, and earthquake, and fire, he could for a moment have covered his face, and in the silence of his spirit have listened, he *might possibly* have heard a "still small voice," saying, "who hath required *this* of thee?"

And yet, amidst all these labours, he records his resolution:—"I am determined to begin this week with living

more in my room, and in my bible; I have lost much in this respect; and I am too apt to walk out, and trifle my precious—precious time!" He had a few days before laudably "made up his mind against Sunday dinners from home."

It is matter of satisfaction to transcribe the following passage, although somewhat diffuse, from the entry which he made in his Diary on the 31st of January. It shows how his whole soul was on the stretch, to be entirely devoted to God.—"This is my birth day; oh! what matter have I for shame and confusion of face! When I look back on myself, I see great cause for self-abasement—I see that ever since I began to preach, my time has not been improved; occupied in visiting, (the destruction of some of our young preachers whom I could name,) and travelling from place to place; mixing necessarily with various companies of people, and not being guarded against that levity which creeps inadvertently upon me;—all these combined have produced a dislike to closet duties, meditation of the word, and prayer. Though I feel with shame my short comings, yet I am thankful that God has not given me over to hardness of heart; my conscience is not yet seared as with a hot iron. I find, that if I look for, and expect my God to own my labours, I must live a life different from most of our preachers, for whom my heart melts. Oh, Zion! oh, Heaven!—thy cause! thy cause! thy great concern! and yet how little it seems to occupy their attention! With regard to many of them, it seems to

have become *a trade*, a mere form! My young heart has been led astray!—I thought to have found among them self denial, gravity, piety!—But ah! where is fled the spirit of my Master? If I expect God to bless others under my ministry of the word, I find I must not be conformed to them—I find it necessary to swim against the stream. Too many of them preach what they never practice. Oh, my Father! enable me from this day to dedicate myself afresh to thee—

'Here's my body, spirit, soul,
Only thou possess the whole.'

For the regulation of my future conduct, the following is the plan I lay down, which I intend by God's grace to put in practice—I will first try it for a day; if my God enable me to keep it a *day*, he will for a *week*; if for a week, a *month*—yea, *continually*.

"TIME.—As I find a natural sloth attaches itself to all my powers, which is, I believe, common to all men, I think there can be no better way of guarding against it, than in observing how *every moment* is spent; and as I am persuaded I never grew in grace so much, as when I was thus employed, as in the former part of this Diary, when I accounted for every hour, so I intend renewing the same plan, and commencing to-morrow, please God.—This my conscience will accuse or applaud at the close of each day,

according as my time is employed; and on that account, I shall peruse it every night.

"Allow myself no more time for sleep than necessary.

"PRAYER.—As I believe no growth in grace will take place unless there be regular stated seasons for private prayer, I purpose attending to *three* such seasons at least—Before I leave my room in the morning—before I retire in the evening—and at 12 o'clock at mid-day; be where I may, this must be attended to; and I must go home to perform it, as if to meet any other person.—Besides this, twice family prayer, and visits to the sick, &c.

"STUDIES.—All my studies and learning to turn into the channel of the glory of God; to read nothing but with a view to his work; and all my researches to be subservient to the Bible—to be '*homo unius libri.*' Visit none, except for God's glory, and stay no longer than barely necessary—guard the door of my lips—guard against levity—be much employed in ejaculatory and mental prayer, while lying in bed, night and morning, before I sleep, and before I get up—to employ myself in self examination, and this *only*. Take with me every day a text as a motto, to be employing myself upon while walking, or in my leisure moments—and this day by day.

"Never speak ill of an absent person, except the glory of God require it: in short, to do *all* with singleness of

heart, so that my rejoicing may be, that 'in *sincerity* and *godly simplicity*, I may have my conversation in the world.' May my God enable me to be more circumspect; and as I commence anew in preaching, more from study than from art and memory, may my life be commenced anew; and may I die in the service, and reign with him for ever!"

How just are the foregoing remarks—how pious the writer's determination!—There may, however, be excess, and consequently danger, both ways, for ministers. They must not be ascetics, any more than they ought to be merry companions, wasting their animal spirits, and losing their gracious fears, even in the society of religious people. "It is not good for man to be alone"—even as a minister, and a stranger to his people in every other character; nor is it good to have a plurality of associates, so as to dissipate the affections in their diffusion; but there may be something like wedded love in the ministerial office,—a family circle, in which he may move, and shine, and lead the way to heaven; exemplifying, as our Saviour did, his doctrines in his life,—and making things lovely in reality, which in pulpit representation appear repulsive and hard to flesh and blood. Oh, how good and how pleasant it is to "adorn the doctrine of God our Saviour in all things!"

The absolute distribution of his time, compels this objection against its imitation by others, that its exemplification was soon found impracticable, even by so rigid a devotee as the conscientious Summerfield himself. If men

will make such fetters for themselves, they ought to make them at least loose enough to correspond with Christ's own easy yoke, and not binding and galling like the ceremonial law, which "neither we nor our fathers were able to bear." There are sins enough both of omission and commission, into which the most watchful christian will be hourly in danger of falling, without making occasions for sin, by voluntary obligations which become *involuntary* from usage, and from which the prisoner who has thus bound his own hands and feet, like Agabus with Paul's girdle, cannot disentangle himself, without bringing—not guilt perhaps—but certainly darkness and confusion into his mind.

His determination to choose *a text every day*, as a motto for meditation, was a most profitable and easy obligation, in which there need be no snare to entrap the tenderest consciences. He borrowed this from his Moravian recollections. In the congregations of the Brethren, there are two texts, and lines from certain hymns, appointed for meditation every day in the year.

The following extract from a letter addressed to Mrs Summerfield by his father, will show how devoutly his beloved parent participated in the common satisfaction of his son's ministerial success. The letter is dated from Cork, February 4th, 1819.—"Take care to dwell in the divine bosom; be faithful in heaven's first concern; be a firm friend to her bleeding interests; live much in the closet, and you will be useful in the pulpit. Fol-

low the God-Man as your example in all things; keep company with a Fletcher, a Wesley, and a Baxter, who will shine as stars in the firmament for ever. In you, God has given me my heart's desire; and my first concern on earth is, that God may be honoured in the accomplishment of his grand design, in bringing to glory the lost posterity of Adam; and my daily prayer is, that you may be the honoured instrument in turning thousands and tens of thousands to himself; this is not too much to ask of bleeding love."

Although his constitution was at this period much shattered, his labours were unremitting. On the 9th of February, amidst notices of floods of heavenly light poured upon certain portions of Scripture, and uncommon sweetness in his noon-tide devotions, he incidentally remarks, "My bodily frame is quite decayed;" and yet ten days afterward, he notes that in the preceding week he had rode forty-one miles, *and preached ten times!* If a man will set his house on fire, and employ himself as long as he can, in throwing his most precious furniture into the flames, what can he expect, but that all will soon be reduced to ashes?

On the 14th of February, he preached a missionary sermon at Birr, and collected treble the amount of any former occasion. On the following day, he addressed a large congregation of children at the same place, and pleased them so well, that at their own desire a collection was made, and they gave —*l.* He often addressed

auditories of young people in after years. Among the Moravians, he had been accustomed to those services, which are very frequent with them, under the denomination of "Children's Meetings,"—and in such meetings, no doubt, the seed was sown, which on this very 15th of February was producing good fruit in his own heart and life, and enabling him, having as a child "freely received" of the good word of God, "freely to communicate" of the same to little children;—aye, and to obtain an earnest in hand, that it would produce right fruit in due season in some of their hearts.

On the 27th of February, he arrived safe at his father's house in Cork; and declined an invitation to preach on the following day, because his "body required some rest." And well it might: as on the preceding evening he thus sums up the amount of his labours:—"I have preached now fifty times, since I left Dublin this time; which is seven weeks since: and I have in that period travelled three hundred and sixty-two miles up to Cork." A man may be prodigal of God's spiritual gifts, as well as of providential ones, and in both instances want must follow waste,—or early exhaustion be the consequence of reckless profusion. Let any learned and experienced christian minister say, whether a young man—twenty-two years of age, and *scarcely twelve months old as a preacher*—did right to spend and be spent after this rate. Travelling three hundred and sixty-two miles, and preaching fifty times in seven weeks!—"a frame of adamant, a soul of

fire," would be worn out with such perpetuity of feverish excitement; what then could a frail body, with a hectic constitution, do—or rather, what must it suffer, in such a case? To adopt an elegant simile from my friend Montgomery, elicited by a perusal of the forementioned entry: "I have seen fire carried in a handful of dry grass, hastily, lest it should burst out into flame, to light a heap of stubble, in autumn,—and I have seen it instantaneously consumed when applied to the materials thus collected. Summerfield so carried his life in his hands, and though he was enabled to kindle heap after heap,—at last—and long before his time, as man would say—he was compelled to let it drop—it fell to ashes—for it was but tinder at the first. Let others be warned, who like him have the holy flame in their hearts, wrapt round with the weeds of the body, lest that which burns within, consume that which is without; and thus become itself extinct (on earth at least) for lack of fuel. It ought to be cherished, not opened to the whole atmosphere at once, any more than suffocated by being too closely prest." But this devoted young man, upon whom rested so much of "the spirit and power of Elias," although he lived a dying life, experienced in the sequel as little of death as could consist with a translation from life to immortality;—indeed his progress from earth to heaven all but resembled the ascent of the prophet of mount Carmel; in faith, in labour, in devotion—he "went up in a chariot of fire;"—who in England—Ireland—America, hath caught his mantle?

Being now at home, he was frequently engaged in business for his father; this, and other engagements, led him frequently to lament his defective performance of many of his birth-day resolutions. Indeed, the task was impracticable to him, as he was circumstanced: and he who attempts to do more than he can, frequently in reality does less, because he spends much of his strength for nought, and wearies his spirit with fretting and remorse. To these chances the susceptible subject of these pages was inevitably exposed; hence his frequent complaints of losing or mis-spending time, *in* company, on a journey, or in his father's house.

A few passages indicative of his spiritual state at this period will be acceptable. Feb. 28. "I grew this day in grace and knowledge; the sacred page had new beauties and ideas to my soul." March 4. "My mind has been sweetly exercising faith in Jesus this day, and I see the dawn of day." March 7th. "My Jesus was precious to me this morning; my heart was melted down, and he gave me a sweet foretaste of the good things of this day." March 8. "I am quite hoarse to day, after yesterday's exertions; but my Jesus has paid me for it all, by a sweet sènse of his love, which I feel upon me." March 10. "My mind is truly dejected; for these last two days I have been in Gethsemane—I long for the time of refreshing—Come, my Lord, come quickly—I cried unto the Lord; he heard me, and delivered me from all my troubles. I seldom had such a pouring out of the divine glory! Bless the Lord,

oh! my soul; magnify his great name!—Applied myself to reading *principally* in THE BOOK." Next morning—"Commenced my Bible again—my mind is much happier this day than yesterday—I have a *little* faith, a *little* love, a *little* labour—oh, my Lord, do thou increase it?" There is nothing more exemplary in Summerfield's preparations for ministerial labours, than his devoted attention to the Holy Scriptures—he drew water for himself from the well-springs of salvation, and he drew it with joy, that he might refresh his own soul, before he went to call aloud to others—"Ho, every one that thirsteth," &c.

Toward the latter end of March he was seriously indisposed; violent pains and retchings of the stomach, accompanied with other alarming symptoms, led him and his friends to apprehend that danger was at hand. Ill, however, as he was, he neither remitted his studies, nor forbore his pulpit labours, while he could attend to either. He had no mercy upon himself; nor, as it appears, were any of his counsellors merciful unto him. There is but too much truth in the following extract of a letter, addressed to him by the Rev. S. Steele, dated April 2d:—"I am sorry to find that your health is worse than it was when you were here. Preaching so often in the week, to large congregations, is too great an exercise of body and mind for your constitution—but you will learn to be wise, when it is too late. There are many of the Methodists, who in their godly zeal, would encourage you to preach, until you would drop down dead. But remember, neither God nor

man will thank you for what may be called *religious suicide.*" And yet the main object of this very letter was to solicit his services at Roscrea!

On the 13th of April, Mr. Summerfield attended the annual meeting of the Sunday School Association, in Dublin, Mr. Sheriff White in the chair. On this occasion he delivered what himself calls his "maiden speech," for although he had prepared his mind to speak at a missionary meeting some months before, a change in the resolutions prevented him from saying what he intended—indeed what he had prepared—for draughts of both speeches are lying before me—from the latter of which, especially, I would gladly transcribe a specimen, if it were possible so to translate the abbreviations, and follow out the hints, as to present the writer's idea: it would not, however, especially in this instance, be proper to attempt the experiment.

I am sorry, that among the hundreds of interesting entries in this diary, to which economy of space compels me to omit all allusion, must be ranked the names of many places and persons, which the writer has mentioned with affection. To omit the following, would resemble injustice towards both parties:—"April 28. We arrived at Mr. Perrin's, (at Wicklow,) where we were most cordially received. This family spoil me with too much kindness; Mrs. Nolan, the eldest daughter, is the most loving companion I ever met with; indeed, I know not whom to admire the most; Mrs. Perrin is a mother indeed."

Polemical disquisitions are rarely introduced throughout the whole of the voluminous diary to which reference has been so often and so complacently made. This remarkable absence of allusion to disputed topics, arose neither from any defection or looseness in Mr. Summerfield's religious creed, nor from any want of ability in him to comprehend or to maintain the beneficent doctrines held by that great body of Christians, with which he was united: but rather, I. That as his education had not been regularly scholastic, he had not been made to fight his way from error to truth—or rather, perhaps, from one region of truth to another, over the debatable ground of metaphysical distinctions; and, II. That as the conversion of his own soul, and a participation of the divine favour, had been experienced by him in consequence of his own simple belief in the record which God has given of his Son;—so he, immediately beginning

> "To declare to all around,
> What a dear Saviour he had found,"

at the same time exhorting others to flee from the wrath to come, and, as he had done, to lay hold on eternal life—had, in consequence, little opportunity, and less inclination, to enter into disputations about "things not revealed."

That he would not shun the discussion of these dogmas, when imperiously challenged thereto, and when to have shrunk might have exposed him to the imputation of cowardice at least, is evident from the following extraordi-

nary transaction, the account of which, as it is necessarily derived from, will therefore be best introduced in, his own words:—"May 3. Monday, 7 o'clock, morning, preached again, [at Hacket's town,] and a gracious season we had indeed; the Lord gave us a new week's blessing.—After visiting some of the brethren, Mr. Waugh and I proceeded to Baltinglass, eight miles.

Mr. Walker, the great Calvinist preacher, had been here, and indeed was here when we arrived. He had preached in the town, and much injured the minds of our people; some weak ones nearly turned aside by the *decrees*. With pain we heard this account; and having obtained the sessions-house from Captain Stratford, I preached at 7 o'clock, to an immense crowd, an Anti-Calvinist sermon; the Lord gave me great power and liberty, and I was requested to preach again in the morning.

"May 4. I again preached on the same subject. The weak ones were confirmed, and my Lord shook the strong holds of Calvinism, and maintained his own truth.

"A challenge was sent me by that party to dispute on the doctrines; I accepted it, in the name and strength of my God, and for three hours we debated it. They were quite vanquished by the sword of the Spirit, and we left Baltinglass in great prosperity."

This, of course, is an ex parte statement;—there is, how-

ever, no occasion to question its fidelity, because the writer was incapable of wilful misrepresentation. Besides, the entry was made for his own private use merely; for Summerfield must have known very little of Calvinism, as it is called, had he ever published to the world the triumph in which he appears to have indulged on the above occasion. He may have vanquished the *men* with whom he had to fight—and this is what he means—for if he had indeed, with the sword of the spirit, cut the knot of God's unsearchable decrees, and explained the eternal secret of the freedom of the human will, still *bound* to choose what it approves—surely he ought in mercy to *good men*, whether Methodists or Calvinists, to have revealed it, and saved millions of millions of pangs and anxieties—to say nothing of time saved from vain disputation on the subject, in all ages to come, as in all ages past, to *such characters*. How easy it is to make men of straw, and draw them on hurdles, and hang them, and burn them, either as Methodists, or Calvinists! Yet these *autos da fe*, on both sides, are as impotent as the Guy Faux executions of children on gunpowder plot day,—but they are not so innocent. These remarks must not be tortured into any thing like a repudiation of Arminianism, the distinguishing tenets of which the present writer subscribes to, from his heart; much less must they be regarded as an attempt to relax the sternness of theological truth. It did, however, appear a Christian duty to embrace this opportunity of exhorting those who profess to draw their weapons from the same armoury—the Holy Scriptures—instead of using

them against one another, to turn them against the common enemy.

On the 13th of May, he had a narrow escape with his life, in consequence of a fall from his horse, just as he entered Dublin; that he was not killed on the spot, nor his horse injured, he gratefully ascribes to the providence of God. Had he been half as much in fear of himself, as he was of his horse, on this occasion, he might have escaped with his life much longer,—and not have died, as he did, by *a fall from himself.*

Notwithstanding this misfortune, by which he received serious internal injury, he preached on the fourth day afterwards, to a large congregation, for the benefit of a Female Orphan Asylum. The effect of this sermon will not soon be forgotten by those who heard it. He called to mind the affection of his own mother, and the motherless state of his two younger sisters; the current of emotion thus drawn out of his own bosom, flowed into the current of feeling which his description drew from the hearts of others; and the impression became so powerful and general, that utterance failed him, and he sat down, beckoning the children to stand up and finish the plea for their cause with *silent eloquence!* He sat bathed in tears, and expectorating a quantity of blood, which had collected on his lungs since his accident, and which, in connection with his unremitting exertions, brought him, as we shall presently see, to the very gate of the grave.

In addition to all that has been said on the subject of "making rules to live by," see the following reflections, at the close of May 18th:—"I see I have of late neglected my time in an alarming way, and I find that when time is loitered away, grace is declining in the heart. I was much struck with an advice in a magazine, 'to live by rule'—I have often resolved, and often broken; in the strength of Christ I will begin again. I am resolved to be in bed at 10 o'clock every night, and rise at 4.—4—5 in the morning; 12—1 mid-day; 5—6 evening, shall be hours sacred to God; for prayer, meditation, and reading his word—no less a proportion of time will do for me: and half past 9 to 10 before retiring. The remainder of my time to be regularly accounted for, and dealt out with circumspection," &c. What premeditated though unconscious suicide is involved in these resolutions! Yet who could have forbidden the self-offering to the Lord!—but after all, as already intimated, it is as "a *living* sacrifice, holy and acceptable to God, which is our *reasonable* service;" we are besought "by the *mercies* of God," to surrender our *bodies*—emphatically our *bodies*, (including our souls with all their powers and affections,) because *when the body is burnt out, the sacrifice is complete*, as was the case with the victims on the altar in the temple;—whatever service may be required in the temple not made with hands, from the spirits of just men made perfect, it will *not* be sacrifice. The sacrifice on earth, then, ought to be made as perfect—as long in endurance—as possible. It will be in vain to say in defence of such self-immolation as Summerfield's,

that the "fire from God" descended and consumed the holocaust at once, like Elijah's on Carmel; for even if this were evident beyond doubt (which it is not) in *his* case, let others beware lest they destroy themselves as early, by a conflagration from sparks of their own kindling. But what does this example say to those who *sacrifice nothing of themselves*—or at best, bring oblations of no value to the Lord's altar?

At the close of the month of May, he proceeded, according to invitation, to Waterford, "where," says he, "the friends were glad to see me, and none more so than my beloved brother W. Stewart; he is an Israelite indeed, in whom is no guile." At this place, he was seized with a profuse spitting of blood, to which, indeed, he had become alarmingly subject. His friends were justly frightened, (though himself "felt happy under the affliction,") and called in an eminent physician, Dr. Poole, who blooded him for the first time, and interdicted him from preaching: this was on the Saturday; and yet, as Mr. Stewart informs me, he was with difficulty restrained from appearing in the pulpit on the following day!

An event of great importance in the settlement—or rather, as it turned out, the *unsettlement* of this heavenly minded man, in after life, occurred at this period. Having in the month of March preceding, been formally proposed to travel as a preacher in the Methodist connexion; and having satisfactorily answered the questions, usually put

to candidates for the ministry; Mr. Summerfield proceeded, with his friend Mr. Stewart, from Waterford to attend the Irish Conference, held in Dublin, at which city they arrived in safety on the 30th of June. His case was now officially, and anxiously considered; and it appeared, after very mature deliberation, that the delicacy of his health, at that time, and the consequent improbability of his being long able to endure the difficulties and fatigues of itinerancy in Ireland, forbade the experiment of appointing him forthwith to a circuit. And the Conference was thus induced to suspend the execution of their eager wish of sending him to travel, for another year, hoping that his health might in the interim be restored. Meanwhile, he was appointed to fill Mr. Maynes' place in Dublin, till that preacher should return, with the other Irish delegates, from the British Conference. "Alas! alas!"—says he, on receiving this appointment, "I know not how I can bear this burden! oh! Lord, my God, be thou my strength."

During the Conference season in Dublin, the Annual Meeting of the Methodist Missionary Society was held there, and at which the Rev. J. Edmondson presided. On this occasion, Mr. Summerfield, in moving a vote of thanks to the English committee, made a speech, which not a little confirmed to the English preachers present, the reports which they had heard of his piety and his talents. On this, as on a previous occasion, I might remark upon the difficulty, not to say the impropriety, of giving, as a specimen of a speech, any portion of memoranda merely made

to assist the speaker's memory. I shall however give a passage, which refers to a name consecrated in Missionary annals; it is merely the radical idea, and was beautifully unfolded in passing through the speaker's lips, but I confine myself to the words of his incipient draught:—"The idea of christianizing the Asiatic world was one which seemed too great for human conception.—Yes, sir, the very idea was one which could only have had birth in an apostle's mind! But yet there was found a man among the tribes of our spiritual Israel, possessed of a mind which conceived the grand design;—to the earthen vessel which contained the deposit, men gave the name of COKE!—heaven will reveal his true name in 'that day!' In his devotedness to the service of his God, and the best interests of mankind, he was equalled by *few*—surpassed by *none!* At the feet of his Master, he laid his wealth,—his ease,—his honour,—his character,—nay, his life itself! He sacrificed all!—he was the *slave* of slaves! unwearied in the work of heaven, no dangers could intimidate—no allurements seduce him from his one pursuit—he was like Paul—like Wesley, a man of one business! Ceylon had long been the object of his contemplation, and the fulfilment of his wishes and his prayers seemed now accomplished; preparations made, and standard bearers obtained who were willing to carry the banners of the cross, he quits his native shore! You, sir, followed him well nigh to the beach, and little thought to see his face no more!—But he is not!—for God took him!—Not far distant from the promised land, his Master called him

to a higher mount than Pisgah's top, to view the goodly shore: he heard Him say, '*Come up hither;*' welcome summons to his waiting soul!—The body of this Moses has indeed been hidden from us; but we dispute not concerning it, for we sorrow not as those without hope: we take the Bible in our hands, and inscribe beneath his name, 'pleasant in life, and in death not divided!' The dispensation seemed severe to human ken; to him it was merciful! His death seemed without pain; his frame was not worn with disease, nor his features distorted with agony; and his body sunk in the flood, as it will arise in the morning of the resurrection—with a blooming, heavenly countenance! He shall not be forgotten; for in the day when Christ shall gather up his jewels, Coke shall be collected from the ocean's bed, a diamond of the purest water!—Pardon me, my brethren, I dwell on his name with pleasure; I loved the man—I love his memory still; —*you* knew his worth,—*you* know his great reward; and though no marble urn can boast of concealing his remains, his name is engraven upon all your hearts; and while unadulterated goodness, ennobling talent, genuine worth, and sterling piety, shall find one lover among men, the name of Coke shall be preserved from the ravages of time, and finally displayed with all its glories in the archives of the upper and the better world!"

SECTION IX.

Religious experience—resolves to avoid tea parties—preaches at the request of the Earl of Rosse—a dangerous illness—resumes his labours, and addresses large congregations—exercises of spirit—loyalty—anxious to visit England.

Mr. Summerfield, like most other good men who have large experience of the things of God—especially when possessing temperaments as fervent as his own—was subject to many, and often very painful, fluctuations of religious feeling. These variations of the devotional temperature, so to speak, are probably much less uncommon with strong or susceptible minds, than ordinary persons are willing to suppose; but few, very few indeed, have the faculty to distinguish with that accuracy, or would have the courage to record their discoveries with that fidelity, which characterizes the precious autobiographical sketches of the heart of this interesting individual. Summerfield, while all his labours might seem to be wrought amidst the tempest of an enthusiasm, at once irresistible to himself and his hearers, was, at the same time, in his "inner man," an exquisite spiritual barometer, graduated with surprising delicacy through the entire scale of religious experience.

To those professors of religion, (if so they may be called,) who are content to live at the zero of orthodoxy, his language must sometimes appear strange indeed; but to others, who have known something of those "deep things of God," which pertain more or less to every true member of the body of Christ, these alternate elevations and depressions, through all their degrees, are neither unintelligible nor strange. The most exalted spirit, while compassed about with the infirmities of the flesh, must never expect to enjoy a perpetually unclouded vision; much less, an invariable beatitude of feeling. A few passages from the Diary shall be given.

"June 17. My soul was still more strongly led out after God this morning than of late—Oh! that I knew where I might find him. I view myself as the most abandoned of all sinners; I am tempted to wish that I was openly profane, as being in a more likely way to obtain the salvation of God, than in my present state. I know not what to do! Lord, pity me in my low estate! Oh, make thyself known unto me!" Here he was beset with a horrible temptation, and appeared surrounded with the blackness of darkness itself; but, lo! the very next day, the cloud is dispersed:—"I think," says he, "I see the dawn of eternal day upon my soul; but I anxiously cry, oh! when will he fully appear?—However, by his grace, I am determined to persevere." And presently perseverance had its reward—in the following passage "the true light shineth:"—"June 20. This has been one of my happiest days; I have been

greatly blessed!" On a review of the dealings of God with the soul, he thus strikingly expresses himself on the 16th of August:—"Many are the consolations, which, in the last three weeks, I have experienced; but my experience is still variable—one day on the mount, another in the garden; one day, hardly knowing whether I am in the body or out of it; and perhaps the very next, ready to give up the beginning of my confidence, and fall from the grace of God; but I bless the Lord that his grace is sufficient for me, and in his strength I am determined to follow on to know the Lord!"

During Mr. Summerfield's temporary appointment in Dublin, notwithstanding that he preached *nine, seven, and five times a week*, he was a good deal engaged with visiting, as must generally be the case with a favourite preacher, especially in a large city. This practice was not only opposed to the rules which he had laid down for the government of his time, but really injurious in its tendency. "I always feel," says he, "that *tea parties* are as so many fungi to my soul." On the commencement, therefore, of a fresh volume of his diary, he resolved "to turn over a new leaf"—and accordingly entered on its first page the following resolutions:—

"1. *Never to go out to breakfast*—This squanders all the forenoon away, which is the most valuable part of my time.

"2—*With regard to dining abroad;* as I purpose rising at 4 in the morning, and remaining in my studies, &c. all day till dinner time, it may not injure me to relax my mind, but always take care to bring Jesus with me, and guard against religious dissipation.

"3—Never to breakfast, dine, &c. abroad on *Saturday*.

"4—Always to *return home* after preaching, and never to go back to the family with whom I dined, &c.—This does no good; keeps the family up, and injures my own health.

"5—Avoid all *tea parties*, as they are called, as much as possible: they seldom do good."

It was his practice, wherever he visited, to seek the spiritual edification of all present, and he always considered the time as worse than lost when this had not been the case. He several times visited, at her special request, the Hon. Mrs. Butler, in Richmond place: but even here, he resolved to leave a savour of his sacred character behind him; to which end, he not only recommended family prayer, but set them an example, which there was reason to believe was not in vain.

The following little incident is affecting: he was at the quarterly meeting of the Stranger's Friend Society;—"While calling over the names as they lay in the list, I

was much struck, when Mr. Tobias named John Smith ——a silence ensued, and brother Tobias added,—'*before the throne of God*;' he died in the last quarter—Oh, may I work while it is called day." The brief significant phrase—"before the throne of God," comes like a voice *interpreting* the silence that went before.

On the 15th of September his engagement in Dublin was terminated, by the return of Mr. Mayne from Limerick. He next visited Roscrea, Birr, and Parsontown; on his arrival at the latter place, he found the family of the Earl of Rosse had made a request that he would preach at 2 o'clock, in the court-house. With fear and trembling he complied; the bell-man was sent round to announce the service; and at the appointed time, he preached to a vast assemblage of the nobility, gentry, and others—many of whom had never before heard a Methodist sermon. At first he was somewhat overawed, but casting his care on the Lord, he felt his usual liberty, and several of his friends afterwards declared, that they never heard him preach with greater pathos and energy. Although the congregation was so large, and composed of all ranks and sects, the most profound attention prevailed, and many appeared much affected. He preached in the evening at the chapel, which was so crowded with strangers, that the regular hearers, and friends, stood on the outside—all the windows being taken out that they might hear.

On the 10th of October, he again arrived at his father's

house in Cork; after having been thoroughly drenched with a day and night's rain on the outside of the coach, which had broken down twice during the journey. He was justly alarmed at the anticipated consequences of this unwonted exposure to the cold and wet, delicate as he then was; he therefore willingly availed himself of the invitation of his old friend, Mr. Edwards, to spend a short time at his delightful residence on Hop Island. He had, however, only been domiciled in this retreat a few days, when the disorder, which had long been growing upon him, in consequence of excessive labour and fatigue, (certain glandular obstructions,) came to its crisis. Symptoms of this complaint had for some time appeared; "but," says he, "I knew not from what they proceeded; a curling in my tongue, which was a spasmodic affection, often troubled me; this I have named in other parts of my diary, calling it 'a thorn in my flesh,' which indeed it was; but this, I never mentioned to any one: all that I remember was, that my tongue doubled in my mouth;* my mouth itself, and face, were awfully distorted toward my left ear, my

* Several entries occur of a similar import with the following:—"an unaccountable anxiety from a nerve in my tongue which sometimes prevents my speaking." This singular affection, while it sometimes hindered utterance, was often in a singular manner taken away, seeming to justify the scripture phrase, "the string of his tongue was loosed;" as though there were a binding nerve, that, by restriction or relaxation, prevented or allowed of speech.

breath stopped, and reason forsook her throne; I was just enabled to venture my soul on Jesus, and saw death staring me in the face; I expected nothing else than dissolution." On coming to himself, he found his feet in a crock of hot water; the room filled with friends, and amongst them his father, who had been sent for to see him expire. He had however brought with him a physician, who after taking two and a half pounds of blood from the arm of his patient, ordered his head to be shaved, a blister to be applied, and other medicines to be used; for sometime convulsions succeeded one another, with alarming violence, and it was not until the following morning, that the balance which had seemed to weigh life and death against each other, perceptibly preponderated on the side of hope: his numbered days were not yet come to an end, and in a short time convalescence was apparent. It would be injustice to the kind family which nursed him in their house at Hop Island, were I not to record his gratitude in his own words:—"Sunday, October 17th, with the permission of my physician, I rose from my bed; but dreadfully weak and emaciated; my father and family, with some kind friends, spent the day with me. Throughout the whole, the attention of Mr. and Mrs. Edwards were beyond all description, nor could they be equalled by any other, except Mrs. Cole; her love to me was wonderful—may the Lord repay them a thousand fold!"

So great was the anxiety created by the report of his indisposition among his Cork friends, that public prayer-

meetings (of the men and women separately) were held on his account: their supplications were heard, and the lease of his brief life was again renewed. For himself, he says:—"I believe this affliction will have the most blessed effect upon me; I see the brevity and uncertainty of human life; I feel more set upon heaven and heavenly things; my access to the throne of grace is with greater boldness, and my soul is truly melted before the Lord. Oh, that he would now stamp on my softened heart, his own most heavenly image."

Many were the letters, which, after this affliction, he received from different parts of Ireland, praising God for having again raised up his servant: this description may serve to characterize generally the contents of the whole bundle. A passage in one of the Rev. W. Stewart's letters contains the following seasonable advice:—"Preach seldom, that you may preach often—preach short, that you may preach long—and let comparatively few hear you now, that many may hear you hereafter." Amidst the expressions of grief and sympathy which his illness called forth, it is painful to know that there existed in some bosoms, emotions of a different character. The "Clonites," who regarded Mr. Summerfield as one of the most influential of their opponents, not only several times announced his death; but complacently attributed his affliction to a judgement from God, because he had been expected at Waterford, where one of their preachers had been likewise announced. It was, however, a little thing with him that

he should be thus judged of man's judgement: his record is now, with himself, before the throne of God,—and even in the pages of his diary, abundant testimony may be drawn, that he did *not so judge* concerning his enemies.

On Sunday, November 7th, he resumed his pulpit exercises. After preaching in the evening, he says:—"I felt my soul borne above the world! it soared very high! and I sat with Jesus in heavenly places." And at the conclusion of the following Sabbath, he remarks, "for the greater part of this week, I can say of a truth, that my peace has flowed as a river."

Although now on the Conference list of reserve, and therefore filling his several appointments as a preacher, he still considered it his duty to assist his father, in writing for the concern of which the latter had the management; nevertheless, wishing to be entirely devoted to the work of God, he considered book-keeping "as all lost time" to him; "but," adds he, with exemplary propriety, "I remember at the same time, that, 'honour thy father,' is a command of him whom I wish to obey:" this was, however, nearly his last implication with "counting house business."

Throughout the whole of December, and even during the following month, the state of his mind within, appears to have resembled in some measure the aspect of nature around him; sometimes gloomy and lowering,—the clouds

hung about his soul, and intercepted his comforts, compelling him to exclaim, "dark—dark—dark;" at other times, his mental atmosphere was bright and clear, and the sun of righteousness shone out with full lustre. It might appear, indeed, sometimes a little difficult with unscriptural readers, to reconcile the heavenly manifestations of the love of God in Christ Jesus, which he generally enjoyed, with some of his dark and terrible conflicts and fits of despondency. As before observed, however, there was nothing in his state, (however singular to himself,) beyond what thousands have experienced, and must experience, who look much and closely at the fluctuations of feeling, in hearts not made perfect in love. A macerated body, united with a spirit of extraordinary intensity, exposed him in a peculiar manner to those besetments which are not uncommon with men of a similar temperament. He was often very unnecessarily distressed by dreams, which, however regarded by himself, were doubtlessly the phantasmagoria of a fevered brain. Another evident cause of his painful depressions, was the absence of spiritual manifestations—not of the *nature*, but in the *measure*, which his soul desired—for at this period, *all* the feelings of his mind, *all* the actions of his life, were not of the nature of the "old man," which he had long put off, with his lusts—but of the "new man," which he had put on, and whose works were righteousness and true holiness.

On Sunday, the 19th of December, Mr. Summerfield preached on behalf of the Methodist Missions, at Tralee;

on Tuesday, he spake at great length at the half yearly meeting of the Bible Society; and on the following evening, at the missionary anniversary. His addresses, on both these occasions, were well received; and, judging from the sketches extant, deservedly so.

It may with propriety be mentioned here, that about this period he embraced several opportunities of enlarging his stock of ideas, by attending lectures on natural, intellectual, and moral philosophy.

On the first Sunday morning in the year 1820, he preached in Cork to a large assembly: "I was peculiarly affected," says he, "under the first prayer; the Lord gave to my eyes refreshing tears! and I could only sob my petition to His throne. He caused all his goodness to pass before me, and revealed to me his name! I felt him passing by! He put his hand on me, and then revealed his glory; he covered me;—I was lost in the ocean of his goodness." And yet the very next day he laments that he "felt no gracious impression," at the Covenant meeting. How little were these vacillations of rapture and agony to be taken as proofs that he was in the favour of God—or rather that he was otherwise: indeed, in such a case, how can a person be sure that *these* are of God, and *those* of Satan—or of his own mind, or rather of his own body? How wise, and yet at the same time how simple, is the test of the divine acceptance laid down by Mr. Wesley, in the old methodistic syllogism:—"He that now loves God,

that delights and rejoices in him, with a humble joy, a holy delight, and an obedient love, is a child of God: But I thus love, delight, and rejoice in God; therefore, I am a child of God."

We may unhesitatingly apply to Mr. Summerfield's case, the above rule of sound judgement, which he appears not to have applied to himself—though he could apply it to the case of others. For instance, after saying of himself, "I am miserable, miserable, miserable!" he goes on to state how he continued to preach, and how God blessed the word to the *experimental* salvation of the souls of others, while he himself either had not, or imagined that he had not, such *experience;* and if experience of *this* kind is to be the only test of reality, and he had it not, does it not follow that he was under the curse of God as an unpardoned sinner, and must have gone from preaching to perdition had he died at the time? Summerfield was undoubtedly in a state of *justification* before God, and moreover, was evidently seeking to be *sanctified* wholly, for there is no middle state between guilt and pardon, in which a man may thus serve, and fear, and love God, as he appears really to have done, and have visitations even of joy unspeakable and full of glory, as he says that he had, and as we must believe; and yet all this time be under condemnation, and every moment in danger of hell fire;—such hypotheses were equally absurd and unscriptural.

He appears on the whole to have sought his religious

exemplar in the celebrated Fletcher, and to the spiritual attainments of that eminently holy man his soul perpetually aspired. "Oh what a saint!—I would—but scarcely dare, aspire to his attainments; and yet, Jesus kindly whispers to my inward ear that He has the residue of the Spirit!—Oh shed it abroad! come Lord from above!" Such is Summerfield's ejaculation on reading the life of his pious predecessor: and in allusion to whom he says, in another place, "I never met with any experience so much a counterpart of my own: I mean his experience just at the eve of his stepping into gospel liberty—I took courage—I kneeled down—I cried to God!—He drew near—I set the seal of my faith to his promises of pardon through the death of his Son; I now wait the seal of his spirit to be applied to my heart—Lord! I must—I *must* believe, and now!"

The 31st of January, as the reader is already aware, was the anniversary of Mr. Summerfield's birth-day; on a single page under that date, in the present year, there occur in the diary two entries of so conflicting a character, that they can only be reconciled by the extreme probability that a slight mistake may have occurred in dividing the matter under the date; even this supposition, leaves different entries singularly contemporaneous. After mentioning some conversions which, the day before, had taken place under his preaching, he adds—"But what shall I say of myself? despair begins to lay hold on me, and for some days I have left off [private] prayer.—My hell increases!—

frequently of late indulged against himself. Indeed, it is plain that he was more in his right mind,—more calm, collected, and resigned to the will of God, and less impatient—though not less earnestly longing for full redemption;—and for his satisfactory assurance of which, nothing seems to have been wanting but "the seal of the Spirit." The deed of his adoption, was no doubt ratified in heaven; though the roll, such as Bunyan's Pilgrim, Christian, received at the foot of the cross, and which others have received there, was not yet given to Summerfield.

No occasion has heretofore occurred, requiring the expression of any sentiment in connexion with Mr. Summerfield's feelings as a British subject; nor would the opportunity of making any allusion at all to this matter, have been regarded in these pages, but for the occurrence of a passage in the diary of this devoted individual, which it would be the most manifest injustice to his memory to omit. The writer of these pages would indeed as certainly secure as he would assuredly deserve, the scorn of every honest American, were he, as an Englishman, to cloak or dissemble the fact of Mr. Summerfield's loyalty to his sovereign—to that sovereign who was, undoubtedly, in his personal character, the "most religious king" that ever sat on the throne of Great Britain. George III. departed this life on the 31st of January, 1820. On the 15th of February, the pious diarist writes:—"I cannot but remark on the political state of the times in which I live; the

prospect for several earthly kings is very gloomy, and yet I fear it will not drive them to seek after a kingdom in the heavens, or a crown of glory that fadeth not away. And so the British throne hath changed its monarch! George the 3d is counted among the leaves of Autumn! My heart even yet says 'God bless him;' I trust to meet him in my Father's house, sheltered from every piercing wind of keen adversity. His son was proclaimed king, in London, on my birth-day.

"The Duke of Kent has also put off the coronet; he died a few days before his father, and was buried on the Saturday preceding! When death speaks from palaces, surely subjects should take the warning. And is England alone thus visited? no: the heir of the French throne has been assassinated by another Ravaillac! Never did a darker cloud impend over any nation, than this and France at this moment: may I watch the Providence of God! Some Pella will be provided for them that love Him.—My father urges me to go to America; he thinks it would greatly improve my health; if I thought it was the will of God, I would not hesitate; but I have no light on this subject."

The destruction which Summerfield, as well as some other good men, anticipated, did *not* come upon our Jerusalem, and therefore the saints were not "scattered abroad" by persecution,—though many were "thrust out," by a

better spirit, into the wilderness of this world; and in the sequel, his own way was opened to that mighty field of labour which God had prepared for his servants in the new world: there he was, in due time, hailed and heard in his "father language," as a messenger of good tidings to those western churches, who acknowledge with their brethren all over the world, one spirit—one faith—one baptism.

From the month of February until toward the middle of May, his labours were divided between Cork, Mallow, Cappaquin, Youghall, Limerick, and Fermoy. To his exertions, must be mainly attributed the acquisition of the site of the Chapel at the latter place; as the interviews and arrangements with Mr. Walker, the landlord, devolved entirely upon Mr. Summerfield, who had the satisfaction not merely to win the esteem of the gentleman with whom, on the part of the Methodists, he negotiated, but likewise to see the leases perfected, signed, sealed, and delivered, for a charming plot of ground, fifty feet by forty, at a peppercorn fine and rent—for ever.

In consequence of the intensely painful exercises of his mind, he now anxiously longed to visit the land of his nativity, "not to preach, but to be instructed in the way of salvation." "I am (says he) like Aquila; I want to know the way of the Lord more perfectly."—"I long," says he, in another place, "to be in England, where, unknown, I

may, without reserve, communicate my almost indescribable state to some one to whom my gracious Lord may direct! Oh, may he open my way if it please Him!" This prayer was heard and answered.

SECTION X.

Arrives in England, and preaches at Bristol—Exeter—attends Conference at Liverpool—entertains thoughts of going to America—embarks for New-York.

On the 12th of May, 1820, Mr. Summerfield bade adieu to Ireland, and expected presently to set his foot on the English shore; the vessel, however, in which he sailed, and which was bound for Bristol, being detained by adverse winds at Markstown, he embraced the opportunity of once more visiting Cork, and hearing Mr. Wood preach. On the 15th, he re-embarked at Cross-Haven, to which place he was accompanied by his father, who "loaded him with blessings:"—"Such a father—he is only surpassed by another, and that is the God and Father of our Lord Jesus Christ!"

This detention in the Channel, afforded him leisure to reflect upon the time he had passed in Ireland, and the objects of his visit to England. In the preceding *eighteen months*, he had not only preached *four hundred sermons*, but had been blessed with good ministerial success; and he and his congregations had often experienced times of re-

freshing from the presence of the Lord. In reference to the unhappy division to which I have before alluded, he observes:—"The Methodist Society in Ireland was rent in twain from the top to the bottom; and, forced out, as I was in these times, it was my object to assist in sewing up the rents which had been made. To the glory of God I would record it, that I believe my labour was not altogether in vain in the Lord." With sincere pleasure, may be added to this record, the following testimony of a reverend gentleman, who had many opportunities of judging on the subject:—"He preached practical Christianity, in most lively colours; and his 'sweet persuasive tongue' so recommended 'brotherly kindness and charity,' entreating his brethren, even weeping, to 'fall not out by the way,' that all appeared to be carried away by his eloquence to spiritual union, and heavenly peace; and he was made a general blessing, at that time of strife and division in the church."

Mr. Summerfield's popularity was too great, not to create envy in little minds. Upon the latter clause of the subjoined review we must drop a tear, but there exists no valid reason for suppressing it:—"In the various circuits I have travelled, I have met with many trials; many of the preachers received me gladly; I believe I was beloved by those whose love I most highly prize; and in this page, and in this number, I would record names ever dear to me—Tobias, Wood, Steele, W. Stewart, A. Hamilton, sen'r, T. W. Doolittle, H. Dury, S. Harpur, E. Cobain, F.

Russell, P. Rogers, J. Matthews, &c. Others I found among my brother preachers, who received me with—not coolness or reserve, (this I care nothing about,) but marked dislike. They would rather, I do really believe, that I were *cut off*, than preserved among them.—I know them—God knows them ;—I love them truly, and would be glad to be their lowliest servant in any capacity."

On the 16th, the wind was favourable ; the vessel stood out fairly for her destination, and as the green hills of the land of his spiritual nativity receded from his sight, the anxious voyager ejaculated in broken accents of affection—"Farewell ! my sweetest friends ! Farewell ! Ireland, thou concealest all that I love dear on earth !—yet I give you all up ;—the cross !—but then the crown !—I leave a land of friends—I fly to a land of strangers !—Cease, fond nature—cease thy strife !—It is for Jesus ! Farewell ! Adieu !" On the 19th, he landed at Bristol.

It may here be repeated, that the object of his voyage to England was threefold.—1. To attend to some business for his father ; 2. The prospect of benefitting his constitution ; and, 3. A resolution to converse unreservedly with some one on his spiritual state ; and, therefore, to remain for sometime unknown to the brethren. Providence had otherwise ordered concerning him.

Immediately on his arrival at Bristol, as he was passing along one of the streets of the city, in the loose blue coat

which he had worn aboard, and his head so reeling from the motion of the vessel, that he had occasionally to cling to the palisades, to prevent himself from falling on the pavement; he saw a number of children playing at marbles; of these he inquired the way to the Methodist Chapel. Thither he repaired, and found that "a stranger" was expected to preach that evening. Having taken his seat in a pew, he sat, "unknowing and unknown," with the rest of the congregation. When they had waited nearly half an hour beyond the time appointed, and no preacher making his appearance, nor any person attempting even to give out a hymn, the people meantime beginning to go away, it was strongly impressed upon Mr. Summerfield's mind, that he must himself be "the stranger," thus providentially appointed. After reasoning a short time with flesh and blood, he at length broke the snare, and inwardly replied to what he considered a call from God—"Lord, here am I—not my will, but thine, be done!" He then ascended the pulpit, and under a sweet sense of the divine presence, gave out the hymn, beginning, "God moves in a mysterious way." He felt a little trepidation at first, but in a few minutes this text came to his mind—"Fear not, for I am with thee; be not dismayed, for I am thy God! I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." He preached with his usual freedom and unction; and thus singularly commenced his ministry in England.

A few words will explain the circumstance which thus opened Mr. Summerfield's way to a British pulpit, so contrary to his expectation and even to his wishes:—the District Meeting, which had that week been held in Bristol, had terminated only the day before, and this, in connexion with the anniversary of the local Methodist Missionary Society, had brought a considerable number of preachers to the spot; publication had therefore been made for "a stranger" on the evening in question; but no name was mentioned, as it was hardly to be doubted, but that when from forty to fifty preachers were present in the city, *some stranger* might reasonably be expected. No other *stranger*, however, nor any other preacher, could be found, —though many of the friends actually went from the chapel to seek one.

Having, in consequence of the above incident, and *contrary* to his intentions for the present, been induced to show the letters of introduction with which he had been furnished by Mr. Wood, at Cork, he was received with much affection by many of the English brethren then in Bristol. While in that city, he was kindly entertained by John Hall, and Edward Jones, Esqrs. Mr. Hall carried him in a chaise to Bath, where he met with, and was affectionately received by, that truly apostolic man, (now in glory!) the Rev. Walter Griffiths.

On the 22d, he set off to Exeter on the business with which his father had charged him in England: this nego-

tiation, however, terminated inauspiciously. So, says he, "my dear father is again disappointed; he thought that the providence of God was removing him to England,—but all is closed! I wrote to him the day following, to communicate the unpleasant result; and endeavoured to encourage him to trust in the Lord. Indeed, my dear father has no continuing city here. God, in his mercy, removes him from place to place, and shows him that *this* is not his home; but he has given him a title through grace to a *kingdom!* a kingdom which *cannot be moved.*"

His visit to Exeter at this junoture, was, however, interesting to himself as a Methodist preacher: the District Meeting was assembled, and the anniversary of the Missionary Society of the District was held; and as Mr. Summerfield was just come from Ireland, he was not only allowed, but required, to take a prominent part. Some of the preachers were very shy on this occasion; and one of them had even the indiscretion to say to his colleagues, "be cautious how you mix with the Irish brethren!" This conduct deterring the resident preachers, he was not invited to occupy their pulpits; until at the kind solicitation of Mr. Kilpin, the Baptist minister, he had preached for him in his Meeting house. He was then, on the following Sunday, asked to preach in Exeter,—not however by the superintendent, but by Mr. Overton, the junior preacher. He had promised to be in Bristol that day, but lest his motives in leaving a place where he had not been well treated, might be misconstrued, he apologized to his Bristol

friends, and preached on the Sabbath at Exeter with great power and acceptance.

Sunday, June 3d, he preached again at Bristol—Mr. Roberts reading the church service before sermon; this was quite new to him, as was also the appearance of the chapel, being, as it is, adorned with marble monuments affixed to various parts of the interior. On the following Sunday, he preached twice in St. Philip's chapel, and between these services assisted Mr. Waddy to administer the sacrament. This also was new to him—it was moreover the first time that he had communicated in a Methodist chapel: so, after preaching in King-street chapel, Bath, he observes:—"As I am always meeting with something new in England, I may observe, that this was the first chapel in which I had met with an organ; the hymns were played on it in a delightful manner, and produced good effect." While in Bristol, he had a pleasant interview with Mr. Thomas Exley, the ingenious mathematician; he likewise saw several Moravian friends, and amongst them two of his Fairfield preceptors,—Rev. Messrs. Ramftler and Mallalieu.

Having, soon after his arrival in England, written to the Rev. Thomas Thomson, his old friend, companion, and fellow-labourer, then stationed at Framlingham, in Suffolk, he received a letter in return, from which it may be interesting to make the following extract:—"Your dear father, (whom, as long as recollection endures, and a spark of gratitude exists in my heart, I shall love and respect,) has

now got, what from your childhood he most anxiously desired, and what *I know* he has prayed for, hundreds of times. Yes, my dear John, your dear father knows what it is to wrestle with God, and he knows what it is to prevail. I have for the last eleven years, in which I have been an itinerant preacher, seen numbers of men who possessed deep piety,—but one who had greater influence with heaven—more power with God, than your father, I have not seen."

It does not appear that Mr. Summerfield kept any journal of his feelings, or his proceedings, from the period of his leaving England for Ireland*—nor, in fact, until his arrival in America: indeed, the very latest entry in the foregoing country, occurs under June 28; when reviewing God's dealings with him, he remarks, "and here, I have been abundantly blessed; my heart has been sweetly

* Mr. Summerfield returned from England to Cork, in August, 1820, little improved in health. His time was variously employed as before, viz. in writing for the establishment of which his father was manager, and occupying the pulpits in the different chapels in Cork and its vicinity; until the 19th of October, when he was again most alarmingly attacked with the same disorder which brought him to the verge of the grave at Hop Island—the *very same day* of the previous year. In a few weeks, he was so far convalescent that his physicians advised a sea voyage; which was promptly acceded to by his father, who had long contemplated the removal of the family to America.

J. Blackstock.

drawn out after the fulness of the blessings of the gospel of Christ; and I believe I can say, I feel more truly alive to God, and have nearer access to him, than for some time past." He adds—"of the kindness of Mr. Hall's family (of Bristol) I cannot speak in any just terms—God bless them!"

While at the Conference held in Liverpool, he became acquainted with the Rev. John Emory, the representative of the American Conference. The interviews which Mr. Summerfield enjoyed with so respectable and influential a member of the Methodist church in America, though they did not originate, may reasonably enough be supposed to have thrown an halo of new interest around that project of emigration, which providence seems at this period to have forced upon the attention and choice of his father and the family. How long—and on what accounts chiefly, thoughts of America had occupied the minds of Mr. Summerfield and his father, may be gathered from the following extracts of letters, written, as their dates will show, in 1819, and addressed by him to his eldest sister and her husband—Mr. and Mrs. Blackstock, of New-York, in which city, as already stated, they had for some time resided:—

"Temporal affairs have not answered our expectations: I believe it was not the will of heaven, that I should be buried in a secular calling; I was given to the Lord from my mother's womb, and because I refused the surrendering

of myself to the ministry *exclusively*, I have been scourged beyond measure; but I at last came in, and I never mean to quit the temple service of the God whose name is Holy." * * * * "We have long talked of removing to America; if my father should not make up his mind to settle in Cork, in July next, he will certainly conclude to go without further delay; and with regard to the rest of us, we can have no objections, notwithstanding the dangers of the passage, when we have such attractions already on that side the water." April 19th, 1819. He thought right, however, to modify the phrase,—"we can have no objections," by adding—"Perhaps I spoke hastily; with regard to myself, perhaps my best friends would not consent that I should *remain* in America; but at all events, they could not deny me the indulgence of the heartfelt pleasure of seeing you."

At the conclusion of a long letter to his sister, descriptive of his religious experience, he says—"I often tell my friends in this country of my desire of going to America; they will not listen to it for a moment. I do indeed desire it, *if it were the Lord's will*, but not otherwise—I long to see you, that I may be *filled* with your company;—if it is his will, he will open the way." April 19th, 1819.

America appeared to be his providential destination. All things were duly arranged for the voyage; Mr. Summerfield, his revered father, his elder brother William, and his two sisters Amelia and Anne, sailed from Cork, on the

12th of December, 1820, in the ship General Lingan, bound to New-York. The vessel being only ballasted, after a not unpleasant sail of fifteen days, touched at St. Ubes, a Portuguese harbour, about fifteen miles south of Lisbon, to take in a cargo of salt. After staying at this place some weeks, and receiving every civility from the resident British and American consuls, they again set sail. The captain of the vessel was a most gentlemanly officer, and did every thing in his power to make the passengers comfortable: added to this, the young ladies had their piano in the cabin, so that the time passed very agreeably on shipboard; the more so, as the breezes of the Atlantic appeared to have a favourable effect upon Mr. Summerfield's health. On the 17th of March, 1821, they landed safely at New-York.

SECTION XI.

Methodism in America—Summerfield arrives at New-York—eloquent speech—stationed at New-York—speech—unprecedented popularity—addresses children—letters—newspaper notices—immense audiences at Washington—preaches in front of the Capitol—affection of his friends—affecting sermon.

METHODISM, which as most persons are aware, had its rise with the preaching of the celebrated and Rev. John Wesley, in England, about the year 1730, flourishes in America to a greater extent even than in Europe. Its introduction to the United States, is traceable to Philip Embury, a local preacher from Ireland, who in the year 1766, began to preach in the city of New-York; where, in a very few months, he united with himself in church fellowship a number of his own countrymen, as well as citizens,—and thus laid the foundation of the society.

In the same year, Thomas Webb, a gentleman holding a captain's commission in the British service, and who had a military station in the city of Albany, visited New-York, and several other places, attracting large crowds, who

wondered much to see the pulpit occupied by a man in the uniform of a soldier. Almost simultaneous with these operations, was the arrival of Robert Strawbridge, another Irish local preacher, who settled at a place called Pipe-Creek, in Maryland, where he began to preach, formed a society, and built a log chapel. In the course of three years, the people had so increased, and the prospects of the society were so encouraging, that in answer to the prayer of the Society in New-York, Mr. Wesley sent Messrs. Boardman and Pilmoor, who were the first regular preachers appointed by Mr. Wesley to this country. Meanwhile, the first Methodist chapel was built in New-York, and things went on so prosperously, that at the latter end of the year 1771, Rev. Francis Asbury, and Rev. Richard Wright, joined the brethren above named.

There was at this period a general deficiency of vital religion in the Church of England in America, as well as in the mother country, the people being in many places even destitute of the Christian sacraments, as several of the clergy had forsaken their churches. In this lamentable state of affairs, the preachers and members of the Methodist Society in America, requested Mr. Wesley to take, in their behalf, such measures, in his wisdom and prudence, as would afford them suitable relief in their distress.

In consequence of this representation, that venerable man, who, under God, had been the father of the great revival of religion now extending over the earth, by the

means of the Methodists, determined to ordain ministers for America. Accordingly, on the establishment of peace in 1784, Mr. Wesley sent over three regularly ordained clergymen—Dr. Thomas Coke, Richard Whatcoat, and Thomas Vasey, vesting them with ecclesiastical powers to constitute the American Methodists an independent Episcopal Church. Having fixed upon this mode of Church government, he solemnly set apart, by the imposition of his hands, and prayer, "one of them, viz. Thomas Coke, Doctor of Civil Law, late of Jesus College, in the University of Oxford, and a Presbyter of the Church of England, for the Episcopal Office; and having delivered to him letters of Episcopal orders, commissioned and directed him to set apart Francis Asbury, then general assistant of the Methodist Society in America, for the same Episcopal office; he, the said Francis Asbury, being first ordained deacon and elder. In consequence of which, the said Francis Asbury was solemnly set apart for the said Episcopal office, by prayer, and the imposition of the hands of the said Thomas Coke, other regularly ordained ministers assisting in the sacred ceremony. At which time, the general Conference held at Baltimore did unanimously receive the said Thomas Coke, and Francis Asbury, as their Bishops, being fully satisfied of the validity of their Episcopal ordination."

Thus originated the Methodist Episcopal Church in America, into the bosom of which, not merely as a servant, but "as a brother beloved in the Lord," Mr. Summerfield

was now to be received, and under whose authority and direction, we are henceforward to behold him spending and being spent.

Presently after his arrival at New-York, in March, 1821, he commenced his ministerial labours, though he was in a very indifferent state of health.

The Fifth Anniversary of the American Bible Society was held at the City Hotel, in the city of New-York, on the 10th of May. The chair was filled by the President, the honourable and venerable Elias Boudinot, LL. D. then in the eighty-second year of his age. At this meeting, Mr. Summerfield made a speech which produced a wonderful effect, and added much to that popular estimation in which he had been rising ever since he preached his first sermon. The following passage may be quoted from the report of the Society:—"In seconding the motion of thanks to the venerable President, I am assured of the consentaneous feeling of every heart around me. When I beheld him enter the room, I felt a thrill strike through my soul, but which I cannot describe; I believe it was the generous throb of every individual here present, at the sight of BOUDINOT;—it was sympathetic, and every heart vibrated in perfect unison with my own. My imagination involuntarily recognized in him a resemblance to pious Jacob; and 'finding the time draw near when he must die,' I fancied that he had said in his heart, 'Gather yourselves together that I may bless you before I die!' And

when one told Jacob, and said, 'Behold thy sons come unto thee, Israel strengthened himself, and sat upon the bed,' and said, 'Hear ye sons of Jacob, and hearken unto Israel your father.' Instead of urging upon you any thing as a motive to your unanimously seconding the motion, I leave it to yourselves, and the best feelings of your hearts; nor am I at all apprehensive for the result. At the same time, you will present your thanks to Almighty God for having raised up such a father to your society, for having put it into his heart to 'come to the help of the Lord against the mighty,' and as the best way of expressing your gratitude to this servant of the Lord, remember him sincerely at the throne of grace, and pray that whenever it shall please the Head of the Church, and God of the Bible, to remove him hence, his last hours may be peace! pray that God would speak to his heart the word which once cheered the fainting mind of Israel of old—'Fear not to go down into Egypt; I will go down with thee into Egypt, and I will also surely bring thee up again;' and that borne up under this assurance, he may be able to say to his surviving friends, with a heavenly smile, 'whither I go ye know, and the way ye know.'"

He attended the Conference held at Troy, in the State of New-York, in the month of June, and was admitted into the connexion, upon what he justly regarded as liberal terms; for having left Ireland somewhat suddenly, he had not with him a single letter of recommendation from that country. This difficulty—as it might have proved—

was obviated by a letter which he received from the Rev. John (now Dr.) Emory, who thus in the most friendly and affectionate manner, interfered in Mr. Summerfield's behalf, from a knowledge of his standing in Britain. Being thus received, he was stationed in the city of New-York; the term of probation required being calculated from the period of his joining the connexion in Ireland, which left one year only for trial, previous to his admission to the office of a deacon.

After his return from the Troy Conference, he thus writes in his diary:—"Having been appointed for New-York city, I have sought to ratify the same at the Throne of Grace; I feel as if God would be with me this year; He has given me good earnest of it, and I enter upon my arduous duties, relying upon his strong arm alone." After a few days, he adds—"I find that my ensuing year's labours will be *double* my expectations"—"I feel as if this year would terminate my mortal existence! my body is perfect weakness! my soul sympathizes too often with my body, and wants that lively vigour and energy I so much need—but I *feel* that Jesus will do all things well."

On Sunday, June 10, he preached the anniversary sermon of the Marine Church in New-York, and on the following Wednesday, delivered an address in Dr. Romeyn's Church, on the first report of the institution. Few readers, probably, at this time, either in Europe or America, require to be told that public attention to the spiritual desti-

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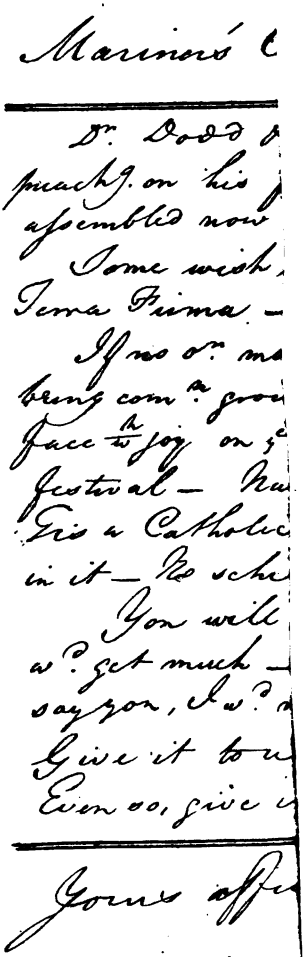

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tution of sailors, was first attracted by a singularly gifted individual, residing as a Baptist minister at Cornwall, in England.* A brief outline of Mr. Summerfield's speech at the first anniversary of the Bethel Union, is preserved, a few passages from which will not be unacceptable to the reader in this place. Having noticed the indifference which the Christian world had so long manifested towards sailors, "He recollected that this neglect had been from time im-

* Amongst the memorials of men raised up in this age of religious institutions, and which have occupied the public attention of our contemporaries, posterity will not willingly allow either detraction or demerit to erase from the scroll of Christian worthies, the name of the Rev. G. C. Smith, of Penzance. I am not, of course, unaware, that to speak thus of the gentleman in question, will be regarded by some persons in England as a species of charitable heterodoxy. To the labours of this indefatigable and interesting man, whom no dangers could daunt, and no obloquy confound, and who having been in the service himself, has been long and justly known as the "seamen's friend," in the best sense of that phrase; it is due, at least, to acknowledge that his intrepid Christian spirit, and unwearied personal exertions in London and elsewhere, led to the establishment, though they might not absolutely give birth, to all the institutions now existing for the promotion of religious information among sailors. With the subordinate details of his personal history, (the grounds of so much misrepresentation,) however erratic, I have nothing at all to do; but I gladly embrace this opportunity of leaving an honest and gratuitous testimony to the extent and importance of his public labours.

memorial; and that the opinions of the wise and learned sages of antiquity (although in many of them but *learned ignorance*) had tended to perpetuate this practice still more and more. Plato had declared that the sea was the school of vice; and of course, seamen were regarded as *scholars* of wickedness themselves, and *teachers* of it to others. But this was not the lowest opinion formed of them by the ancients. When Anacharsis was asked whether he supposed that the number of the dead exceeded the number of the living, he replied, 'first inform me in which of these classes seamen are to be placed?' implying, that though they had 'a name to live,' they were considered virtually dead, and of course, not worthy of any labour which would tend to meliorate their condition.

"The opinions of our christian ancestors were not much more exalted on this subject. He was reminded by a preceding speaker, who had alluded to the great and good John Flavel, of the sentiment of the good puritan with reference to seamen in his day. The same, said he, may be applied to them, which was said of an ungodly minister, then living,—whose pulpit discourses were sō superior to his daily practice, that it were a pity he should ever leave the pulpit, for, when mounted there, he was as near to heaven as ever he would be; so, says the honest divine, may it be said of seamen: when tossed upon the waves, 'they mount up to heaven,' as the Psalmist expresses it, 'that it were a pity they should ever descend again; for it was as near as ever they would be.'

"Mr. S. observed, he could not recollect that any favourable notice had been taken of seamen by the christian world, except that they were included in the prayers of the church of England by the petition for 'all who travel by land or by water:' But alas, in this case sailors might in some sort apply the reasoning which had been used with reference to the Catholic priest, who would willingly give the poor man his blessing, but not a sixpence of his money: which led the suppliant to remark to the ecclesiastic, that as it was evident he would not bestow it, if it cost him but sixpence, so he would dispense with it! Until the present day, seamen might retort upon the christian world in similar language. We have *prayed*, but have not *laboured* for their welfare; we have *talked* a good deal, but have *done* nothing, until the formation of the Bethel Union Society. But now the stigma is removed; and, said Mr. S., although I must turn my eyes from the chair to express it, lest a forbidden look should chill the declaration I am proud to make: there are not wanting christians, who give more than their prayers on every sabbath day; who give their wealth, their time, their every thing, in this labour of love; and who would not count their own lives too dear to sacrifice in the cause of Him, 'whose they are, and whom they serve.' * * * *

"The disregard which seamen are thought to manifest for the sabbath, and every religious observance, is generally owing to a similar cause,—the disrespect which their captain's manifest to these things. The couplet, which sea-

men have learnt, as expressive of the Egyptian rigour of their task-masters, is in a great measure true:—

'Six days thou shalt work and do all thou art able;
On the *seventh*, thou shalt scour the decks, and then wash the cable.'

"But let the captains and owners of ships shew a veneration for the Lord's day, and seamen will respect it more. It was therefore with pleasure that Mr. S. seconded a resolution of thanks to those captains and owners who had dared to be *singular*, and whose example he trusted would be followed by many others."

His popularity now became unprecedentedly great; people of all denominations crowded to hear him: it was no uncommon thing for multitudes to surround the church, where he was expected, awaiting the opening of the doors, so that before the time of service, hundreds have had to return disappointed, being unable to gain admittance. And repeatedly these crowds have been so dense, that he had to get to the pulpit through the windows. Weak as he was, it was his practice to preach on an average three times a week; besides delivering addresses on various occasions.

It had ever been his delight (an uncommon merit with men so eminently gifted) to address juvenile auditories; he now made it a point to preach once a month to the chil-

dren, taking up, at the same time, a collection for the Missionary Society. In these addresses, the children were delighted by his method of instruction: the simplicity and familiarity of his manner soon won the attention of his youthful hearers; and then did he impress upon their susceptible minds the truths of the gospel, illustrating his remarks by the most striking metaphors, and by interesting and appropriate anecdotes. On these occasions he never forgot the parents; for, as he used to say, he liked to preach to the children, because it afforded him an opportunity of speaking through them, plainly and affectionately, to their parents.

The subjoined copy of a letter, addressed by Mr. Summerfield to a pious lady, whose name it is not material to mention, may close, with much propriety the notices of the present year:—

"*New-York, 28th Oct.* 1821.

MY DEAR SISTER,

For such, I trust, you will allow me to call you;—I can assure you it is with feelings of no ordinary kind that I now sit down to address you; but I feel as if I needed no introduction—you will meet me with the salutation, 'How beautiful are the feet of them that publish glad tidings of good things.'—Believe me, the day has not often gone by, in which I have not thought of you, and prayed that the God of all grace would cause you to abound in every good and perfect work; that he would perfect in you that which

is lacking, and cause you to be steadfast, unmoveable, always abounding in the work of the Lord. * * * * * Startle not at difficulties; I have in general marked, that when they have crossed our religious path, at our setting out, we have become more confirmed thenceforward in our professions; winds and storms have always the effect of causing the tree to strike deeper root, and adhere more firmly to that into which it has been planted: and again, those trees whose roots strike deepest, are more upright in the tendency of their growth, and out-top the trees of the forest. Oh, that this may indeed become the case with you; that you may sink deeper into the love of God, and rise higher in the attainment and enjoyment of holiness of heart, the mind which was in Jesus—*straight* and *upright*, always tending heavenward, and attracted thither continually by the influence of the sun of righteousness. I trust, my dear sister has learned the happy art of fleeing to the strong for strength—that she has often opened the treasury of heaven by the key of prayer; and by the hand of faith received out of *his* fulness, grace upon grace. *Never forget* that 'man shall be blest, as much as man permits'—that the invitation is, 'Come, for all things are now ready: ask what you will, and it shall be given you; and whatsoever you ask the Father in my name, it shall be done for you;'—but mark—ask in *faith*, nothing doubting; remember, the condition remains ever this, 'if thou canst believe, thou shalt see the salvation of God'—whatsoever ye ask in prayer, *believing that ye receive them*, ye shall have them; for 'all things are possible to him that believeth.'

Seek, however, the present belief for a present blessing; though it is promised that you 'shall see the salvation of God,' yet, it is if thou canst *now* believe. Oh, then cry out, 'Lord, I do believe'—I do *now* believe; help thou mine unbelief. Believe that God has given you eternal life, and that life is in his son:

'See all your sins on Jesus laid—
The Lamb of God was slain;'

"And then,

'Believe, and all your sins forgiven,
Only believe, and your's is heaven.'—

"May God open to you the *mystery of faith;* give you eyes to see that he has given you *every thing* in the *gift of Jesus*—pardon, and holiness, and heaven; believe that they *are your's*, and your's through the right of Jesus, and *your's now;* and you will soon receive the seal of his spirit, as the witness of your adoption into the family of *his dear son.* Write me fully and freely, and I will from time to time communicate such advice as the Lord shall enable me. Meantime, with many assurances of Christian brotherly affection, believe me your sincere well-wisher,

J. SUMMERFIELD."

The year 1822 is one of great importance in Mr. Summerfield's ministerial life, and the bundle of documents relating thereto, is rich and interesting—and, I am sorry to add—melancholy memorials; as, however, his journal

(with an exception hereafter noticed,) was intermitted for at least twenty months, I shall introduce ample extracts from his correspondence.

In a letter to his father, dated New-York, January 12, 1822, he says:—"We are doing well here in our Church concerns; the Lord has graciously poured out his spirit on the late festival occasions, and numbers have been converted to him. I preached on the watch night in John-street, and the word was indeed accompanied with power; it was the best season of the kind ever remembered in this city;—but particularly on last Sabbath the Lord visited his people. I preached in the evening in John-street, and after preaching, I renewed the Covenant, as we do in Europe. It was altogether new here. It was accompanied with a great blessing, and between *twenty* and *thirty* souls have been added to the Lord in consequence—besides, there is a great deepening of religion in the hearts of our people, and we have peace and love in all our borders."

The following extract is from a letter to Mr. Blackstock, dated Baltimore, March 5th, 1822:

"On Friday morning I left Philadelphia at 6 o'clock, and travelled without any intermission, except about two hours, till near six o'clock on Saturday evening, when I arrived in Baltimore, *jaded indeed*. The road was good, except about fifty miles of it, which was indeed intolerable.

However, I am in good health, thank God, and quite recruited.

"My reception here has been highly grateful to my feelings as a Methodist. The attention shown me by all ranks, is more than I can well bear; but the Lord supports me. Indeed, I feel in a very unpleasant situation, in a certain degree; when I came to New-York, I was unknown, and whatever favour, therefore, the Lord gave me in the eyes of the people, was more than was calculated upon;—but here, fame has preceded me, and blown a very loud trumpet indeed; many expect from me, I almost think, something more than human, and as all such must inevitably be disappointed, I stand upon very unequal ground from my situation in New-York—*there*, they expected *nothing; here*, they expect *every thing*.

"I preached on Sabbath morning in Light-street Church, to a great multitude, although my fatigues from travelling were great.

"On Friday morning, I intend to set off to Washington, in Mr. Foxall's carriage; he is here with me, and is indeed a kind father to me. I shall be absent from here the two following Sabbaths, visiting Washington, Georgetown, and Alexandria, and return on the Thursday following: the next day I have to attend the meeting of the Bible Society here, and in a few days after, that of the

sabbath schools—as soon as possible afterwards, I go on to Annapolis, to brother Emory.

"You need not be apprehensive concerning me, for I assure you I have found a father in brother Rozsell: he is the presiding elder in this district, and will not permit me to preach oftener than three times a week; so that I can shelter myself under his authority, and avoid all extra solicitations.

"I am at present at brother Harden's;—he is indeed a kind man, and receives me with an *Irish welcome.*"

To those who heard this devout and eloquent "messenger of the churches," preach during the progress alluded to in the foregoing paragraphs, no description can be necessary to recall him in their hearts and memories. Others, however, who had not that privilege, will be gratified to have their conceptions aided by the following passages, extracted from long newspaper notices, published at the time and on the spot.

"It has often been asked by those who have not enjoyed the pleasure of hearing Mr. Summerfield, in what the peculiar character of his preaching consisted?

"The youth, and apparent debility of the speaker; the deferent and solemn manner in which he performed the initiatory offices of divine worship; and, above all, the

chaste and fervent simplicity of his petition to the Eternal, swept aside all prejudice, and opened every heart and every eye to the truth and 'beauty of holiness.'

"His sermon was, beyond comparison, superior to any thing the writer ever heard, although he has enjoyed opportunities of hearing, with no careless ear, many faithful and able ministers of the word. It was not of that declamatory kind which is calculated to excite the feelings of a promiscuous assembly; nor of that subtle and metaphysical texture which involves the most vigorous intellects, and perplexes the plainest truth. It was, on the contrary, a happy union of argument and entreaty: seeking to convince, and 'persuade men' of propositions distinctly stated, cogently enforced, and happily illustrated by natural and felicitous imagery. It was the outpouring of a full heart, seeking to disburthen itself of the awful responsibility of its station, and to give vent to the 'glad tidings' of the gospel, as the spirit gave it utterance," &c. &c.

Poulson's American Daily Advertiser.

Speaking of his services in Light-street church, the correspondent of another local paper, among other remarks, says—"It is unnecessary here to mention the text he took to expound, or the manner in which he applied the words of it in elucidating his discourse; it is sufficient to say, that the forcible, energetic, and masterly manner, in which he addressed the congregation—the chastity and harmony of his language—the beauty and elegance of his whole dis-

course—the deep knowledge he displayed of theology, not only reflected honour upon his head, but evinced, in an eminent degree, the purity and goodness of his heart as a christian and minister of the gospel. Nature has, indeed, bestowed upon him the noblest faculty than can be given to man, combining in itself all the force of reason, the cogency of argument, and the propriety of delivery—for such is eloquence," &c. &c.

Under the head of "the modern Whitfield," the "*Delaware Watchman*" gives a long letter from a correspondent at Philadelphia. "The discourses of this wonderful man," says the writer, "are not formed upon the model of orators, ancient or modern. They are not made up according to the prescriptions of rhetoricians of great or lesser name; they owe nothing to the magnificence of words, or the studied graces of manner—but they are deeply imbued with the living spirit of thought, and are dependent for their influence alone upon the omnipotence of truth, and the irresistible energy of genius. His gestures are without affectation—few, but fearless, and appropriate. His words spring free and spontaneous from his thoughts, and these gush on with one continued flow from the deep and unfailing fountain of a spirit whose source is in nature and God," &c. &c.

However gratifying it might be to go on with these transcriptions, which might be extended through several pages, from other papers, the foregoing may be sufficient

as specimens of the whole—at least in this place: it may suffice, therefore, to add the following, from a Philadelphia print:—"Mr. Summerfield, a clergyman from England, of the Methodist persuasion, has lately delivered several sermons in this city, which have been attended by most unexampled congregations, of all denominations of christians. He is truly powerful both in argument and eloquence. He is an able and strenuous advocate of the doctrines of christianity. His last discourse, previous to leaving our city, was delivered yesterday morning, in Dr. Wilson's church, Washington square, in the presence of most of the clergy, and a concourse of at least four thousand persons." Like a true evangelist, he embraced this signal opportunity of expounding to his hearers one of the most vital topics of revelation:—"Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." Heb. iv. 14.

While this tumult of popular feeling was excited by, and around him, how seasonable was the following monitory clause in a letter to Mr. Summerfield at Baltimore, by his friend, the Rev. Joshua (now Bishop) Soule:—"Amidst the mighty crowd, I trust your *single eye* is fixed on *Jesus*, the author and finisher of our faith. All your honours, all your trophies, you will hang upon the cross, knowing nothing but '*Him crucified.*'—Watch thou in all things, do the work of an evangelist, make *full proof* of thy ministry—holding the faith of which some have made

shipwreck. Let others attempt to eclipse the glory of *Emanuel, God with us*, and limit the *perfections* and *being* of the divine Λογος; but ours be the pleasing task to preach 'Jesus Christ, the same yesterday, to day, and for ever.'"

His further progress will be best described in his own words. Writing to Mr. Blackstock, from Georgetown, under date of the 13th of March, he says:—"I left Baltimore on Friday in Mr. Foxall's carriage, Mrs. F. accompanying us; the distance between Baltimore and Washington is but thirty-six miles, yet we made it a two days journey; so that you may infer there was not much fatigue attending it. On Sunday morning, I preached in the Foundry chapel in Washington, to an overflowing congregation, notice having been inserted in the newspapers. Although it was the sabbath of Mr. Ryland's appointment in ordinary to preach before the Congress; yet, in consequence of his having engaged a gentleman of the Presbyterian church, early in the week, to supply his place there on that sabbath, before he knew of my coming down, I had not that opportunity. However, there were about fifty senators, and members of the House of Representatives, present, filling round about the altar inside, and in the pulpit; and among the rest, John Quincy Adams, secretary of state, (since President of the United States,) Calhoun, secretary of war, and others. As you may suppose, I directed my attention to subvert the principles of Unitarianism, which have unhappily found their way into Congress, through the ministry of Mr. Sparks. I had unusual

liberty and boldness, with great freedom of speech; the Lord stood by me, and I shunned not to declare all the council of God—with what effect, I know not; I leave that unto the Lord. * * * * Yesterday, for the first time, I visited the Congress; I received many marks of distinguished attention from members of both houses; their kindness was very great, and of course, very grateful to my feelings as a stranger. I am requested to preach in the House of Representatives, on next Sunday; it is a most spacious hall, and will contain far more than the members of both chambers."

The "*Metropolitan and Georgetown National Messenger*," thus describes the preacher as he appeared in Dr. Baltch's (the Presbyterian) church:—"Mr. Summerfield is a young gentleman of no ordinary capacity, and his oratorical powers render him an object of deep and lively interest. When he becomes animated, he appears as if the very *breathings of the Spirit* were on him; and his countenance is lighted up with a fire, bright and holy, like that which appeared to Moses on Mount Horeb. His action and enunciation are chaste—his voice is rather weak, but is quite melodious, and its intonations inconceivably fine—his face wears the aspect of a youth not out of his teens, but is modest and unassuming. We think Mr. S. is every way calculated to do good in the vineyard of his divine Master."

To suppose that Summerfield was himself insensible amidst all this excitement, would be absurd: he must have

been more or less than a man to have experienced no peculiar emotions under such circumstances; it is enough to assert, that his native modest and christian humility remained unchanged. How properly he estimated the flatteries of the press, (honest and valuable as they undoubtedly were,) may be inferred from a pleasant passage in the letter about to be quoted. Addressing Mr. Blackstock, and of course, with him, all the members of the family in New-York, he writes:—

"*Annapolis, Maryland, March 25th*, 1822.

"My dear James,

"I promised to write to you to-day, and agreeably thereto, I sit down for the purpose. My last was from Georgetown, which place I left on Wednesday last. I suppose I need not inform you of any particulars concerning my stay in that place, and Washington, as you have probably seen my movements in the newspapers of this part of the country. Newspaper editors have not much to do at present, and therefore any novelty affords them a subject for scribbling; however, they are all favourable, extremely so; in opposition to my *Newark* friend, one extols my gesture, as being truly chaste and correct; another speaks of my voice, as perfect harmony; and another says, that its intonations are inconceivably fine!! Dear me!—what will they say next? I wish I was out of the way of all this *fussbuss*, and returned to New-York. I only mention these things, because I know they will only

produce in you, the same effect they do in me, exciting a pleasant smile.

"On last Sabbath I intended to have preached in the Capitol at Washington, but when I went, the crowd was so immense, that I took my stand on the lofty steps in front of the House, and preached in the open air. I cannot tell you how many were assembled on foot, but the sight was very imposing, being flanked in by several lines of carriages filled with company, who retained their seats, and listened with great attention, so that I infer that I was heard to the extremity. The wind was somewhat in my face, and rendered the exertion greater, and I contracted some hoarseness consequently; but am now pretty well.

"On Monday I rode to Alexandria, eight miles from Washington; I had intended to proceed to Mount Vernon, the sepulchre of Washington's remains, but having to preach that evening, I declined."

The text upon which he discoursed, from the platform at the eastern front of the Capitol, was, "We preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness."—"If we are to form an opinion of his merits," says the *Washington City Gazette*, "by his popularity as a preacher, the eagerness to hear him has scarcely been equalled since the days of his pious predecessor, George Whitfield." Summerfield, however, was not well calculated to address out of door-multitudes; in voice, he pos-

sessed neither the stentorian depth of the apostle of Georgia, nor the sonorous compass of the founder of Methodism.

He now turned his feet homeward; having experienced, during his visit to the places above enumerated, unparalleled tokens of affection; indeed, he observes in a note to his friends, that he found the kindness of the good people of Baltimore "increase to so painful a degree, that I longed to tear myself away;" and so many presents did he receive of various kinds, that he had to get an extra trunk to contain them. In the month of April, he arrived in New-York, from which place, on the 25th, he wrote to Mr. Samuel Harden, of Baltimore.* The following is an extract of the letter, which is one of a series of *seventeen*, addressed by Mr. Summerfield to this gentleman:—"Oh that my gracious Lord would cause all the plenitude of his grace to abound within your soul; it is yours; it has been purchased, claim it through the right of Jesus; and take all the fulness of that which heaven waits to pour into the heart of him who asks, believing that he *has* the very petitions which he asks through the name of the advocate with the Father. I will endeavour to multiply *words* at

* A more *devoted friend* than Mr. S. Harden was to my dear brother-in-law, I have not known. He is an extensive merchant in Baltimore, a member of the Methodist church in that city, and a man of great influence in the Society.

J. Blackstock.

the throne of grace in your behalf, that you may enjoy all the fulness of the blood-bought salvation. Tell R—— she must take care that Martha does not turn Mary out of the house altogether; or, in other words, that while she is so busily employed in the Missionary cause, for the *benefit of others*, she must not neglect the *one thing* which is so essential for *herself*."

The exalted opinion which the public entertained of Mr. Summerfield's eloquence, at this time, was not only abundantly confirmed, but exceedingly heightened, by a Sermon, which he preached on the 7th of May, in the Reformed Dutch Church, Nassau-street, in behalf of the *New-York Institution for the Instruction of the Deaf and Dumb*. The text upon which the discourse was founded, was Luke vi. 36. "Be ye therefore merciful, as your Father also is merciful;" and the following were the concluding sentences—although the very words of the preacher, those only who heard them in that great congregation, can conceive of the fervour with which they were uttered:—"But I transfer these children now to you. Behold them!*—they now stand before you, as you must stand before the judgement-seat of Christ! Dare you on this occasion say,

* The preacher dropped his handkerchief on the platform, and the objects of the charity stood up in the presence of the congregation. The effect was electrical.

'The mercy I to *others* shew,
'That mercy shew to me:'

Do you realize that day? You must stand stripped of every earthly treasure—naked before God! While you plead for mercy, cast all earthly treasure from you now:—these now plead with *you*, as you will plead with God:—hear them! I do not mock you!—Silence like their's is eloquence. The hand of God has smitten them, but the stroke which blasted, consecrated them! Heaven has cast them on you:—if you withhold, 'tis sacrilege! Will a man rob God? Are you still passing by on the other side? Still griping, with a miser's fist, the pelf of earth?—Father of Mercies! palsy not that hand!—wither not that eye which can gaze on these objects, and not feel affected! On *me* be the wrong! I have failed to affect them—these children have failed. Thou canst move them;—Oh, descend as with cloven tongues of fire! and find thou an entrance into every heart!—But—I can no more!" The sermon being concluded, the collection was taken up, which amounted to something over *one thousand dollars, a gold necklace, and several rings!* This Sermon, the only one ever published by Mr. Summerfield, was printed at the request of the Directors, and two editions sold for the benefit of the Institution. It may be added, that on the 18th of April, 1822, a law of the Legislature of the State of New-York was passed, entitled, "*An act to provide for the Indi-*

gent Deaf and Dumb within this State;" thus transferring the maintenance of these institutions for the destitute from the charity of individuals to the resources of government.

SECTION XII.

Ordained Deacon—violent illness—dictates a testamentary paper—recovers slowly—public anxiety—letters—Episcopal certificate to travel—visits New-Jersey—created Master of Arts—letter.

In the month of June, the Conference of that section of the American Methodist Society to which Mr. Summerfield belonged, was held in the city of New-York. He attended the sittings daily, though evidently labouring at the same time under indisposition. Having fulfilled *his* probation, he was now, according to the usage of the church, ordained *Deacon*. The following is the Certificate:—

"Know all men by these presents, That I, William M'Kendree, one of the Bishops of the Methodist Episcopal Church in America, under the protection of Almighty God, and with a single eye to his glory, by the imposition of my hands and prayer, have this day set apart John Summerfield, for the office of a Deacon in the said Methodist Episcopal Church; a man whom I judge to be well qualified for that work: and I do hereby recommend

him to all whom it may concern, as a proper person to administer the ordinances of Baptism, Marriage, and the Burial of the Dead, in the absence of an Elder; and to feed the flock of Christ, so long as his spirit and practice are such as become the gospel.

"In testimony whereof, I have hereunto set my hand and seal, this second day of June, one thousand eight hundred and twenty-two.

"W. M'KENDREE. [Seal.]

"Done in the City of New-York."

A few days after this ordination, he proceeded with his venerable Bishop, M'Kendree, to Philadelphia; the fatigue which he endured on this journey, (short of 100 miles,) was more than his weak frame could bear, and on his arrival he was taken with a violent hemorrhage of the lungs; and so severe was the attack, and so reducing the consequent treatment, that he was brought down to the verge of the grave. On the 11th of June, he was given up by the physicians, and it was thought that a few hours would terminate his life. At this crisis, he declared himself to be fully prepared for the change which seemed to be at hand, and said that he felt "inconceivably happy," requesting his brother, who was present, to have "*his* mind made up." He then desired that his writing desk might be placed by his side on the bed, and although so feeble that he could

hardly move his eye, he wrote the following directions with a facility truly astonishing :—

"June 11th, 1822. I the subscriber, being about, as far as human calculation can determine, to leave this world for a better, being unable to speak sufficiently to convey my last wishes on certain matters dependent upon my death, do hereby advise,

"1st. That my body be decently interred in Philadelphia, where it now is, without pomp or parade.

"2d. That if it be the wish of the physicians, they are at liberty to open it after my decease, to ascertain the nature of my complaint; this may serve others; and as I have wished its strength and vigour to be devoted for the good of man, I am willing that the corpse be also so applied; —not desiring either to live to myself, or die to myself.

"3d. I have little effects remaining: I entered not into the ministry of our Lord and Saviour Jesus Christ, from pecuniary considerations, and had only a provision of food and raiment; owing to the benevolence of dearly beloved brother and sister Blackstock, and my kind friends, the sum allowed me for food has not been expended; there will be found, therefore, two hundred dollars in the writing desk in my room at Dr. Beekman's, in a red pocket-book; this sum is in two promissory notes of the Methodist Book concern—the money being lodged there at interest;—it

is my desire, that this be preserved for my two poor girls, Amelia and Anne, (*his sisters,*) as a farewell token of my love for them;—to be received by, or for them, at any after period of their lives.

"4th. I earnestly beseech my good brother Waldo, in Pine-street, by all the love he ever shewed me, to give my portrait to brother and sister Blackstock; and I beg they will accept of it as a farewell gift.

"5th. It is my charge that my pocket volumes of MS. sermons, &c. be retained by Mr. Blackstock.—This charge, is in trust for either of my brothers, Joseph, or William, in case the Lord should call either of them into the work of the ministry; they may then avail themselves of my labours.

"6th. With regard to my Theological books and pamphlets, Mr. Blackstock may retain them for the same purpose as above: all my other books, I give to Mr. Blackstock; as also my Theological ones, in case of failure of my hopes with regard to either of my brothers.

"7th. There is in the writing desk in Dr. Beekman's, also, eleven dollars in notes, and a ten dollar gold eagle; this sum is for the Young Men's Missionary Society, of which I am President, being ten dollars from Dr. Beekman for his son, ten dollars from Mr. Bethune, and one dollar from Mrs. Wallace, as a donation.

"8th. I owe to Mr. Brown, the tailor, eleven dollars—"

The document was here abruptly broken off, at the request of his brother, on perceiving that the sufferer was completely exhausted, in consequence of the effort he had made to write thus far. The writing apparatus being removed, he laid down in bed, and immediately fell into a sound sleep, from which he did not awake, until after a lapse of sixteen hours! During this repose, the natural energy of his shattered constitution had made a vigourous effort, and when he awoke, a change for the better had evidently taken place. He continued to improve daily; and in a week was able to write home the following letter:—

"*Philadelphia, June 18th*, 1822.

"MY DEAR JAMES,

"I suppose you will not expect more than a line or two, when you see it is from *me;* and when you know that I am writing, while on my back in bed.—I still continue to improve, and have had no return of the bleeding; Ellen (Mrs. Blackstock) says she is better, and will write to-morrow; my father and she unite with me in love to you, and William, and my poor girls Amelia and Anne. The Lord bless you all!

"J. SUMMERFIELD."

Such was the intense solicitude which the report of Mr. Summerfield's illness produced in Philadelphia and elsewhere, that something like bulletins, announcing his conva-

lescence, were published in the newspapers. One of them observes, "there is no better proof of the lofty estimation in which this gentleman's character and talents are held, than the intense anxiety which has been manifested for his recovery. We recollect no instance of the kind, in which public sympathy has been so warmly engaged, or in which the danger of one individual has produced so lively a sensation upon the general mind."

From several letters received by Mr. Summerfield, after his recovery, it appears how sincerely his fathers and brethren in the ministry sympathised with him. Passing by others, the reader will be gratified with the perusal of a passage from a letter addressed to him by the venerable Freeborn Garretson, a man who was eminently revered among his colleagues, and whose name is not confined to America—he died in 1827. The letter is dated *Rhinebeck*, July 5th, 1822, and commences—

"MY DEAR AFFLICTED YOUNG FRIEND,

"I received a letter from two of our general superintendents, advising you and myself to journey and labour together, part at least of this summer, if health, and a willing mind, permit.—I hope ever to stand ready to contribute my little mite to promote the good cause in the best way possible: I cannot converse on paper with that certainty, as if we were face to face, and knew each other's feelings, &c. However, I will venture to speak, and judge ye; Rhinebeck is a healthy place, and if your health or

strength will permit, I think you had better come up as soon as you can; and then we shall know better how to lay plans for future usefulness. My dear young friend, you may be sure of this, that I shall be far from pressing labours on you ; perhaps there has been too much of that already. It is possible, with care and attention, you may be restored to health, and a long useful life; which no doubt is the prayer of thousands.

"The great Head of the church knows what is the best for his creatures. Some he spares long, and others he calls away in the bloom of youth, though intrusted with splendid talents and signal usefulness. This at once may show us, that God can do without us, and that we ought to sit at his feet. God bless you, my son, and make you every thing he would have you be. Pray for me.

Your's, affectionately,

"F. GARRETSON."

Mr. Summerfield recovered so slowly, that in one of his letters, he says concerning his health—"I begin to entertain serious apprehensions it will improve no more.—I think I have the prospect of a lingering decline, not unlike that of my dear mother. I wish I could add, that I had also the prospect of the same triumphant end! On this subject I am very low." At the recommendation of Dr. Physic, and in the hope of salutary effects from the air and water of New-Mills, he took a journey to Jersey;

his health, however, improved "but slowly:" and in a letter from Burlington, dated August, 1822, he speaks of his state in these measured terms:—"my health is not worse than when I last wrote to you, but I think I may say, it is somewhat improved."

His affectionate and sensitive mind was at this time exposed to an experiment of a very painful kind, by the tidings of the death of an eminent physician, whom he greatly loved, and whose house used to be Mr. Summerfield's home, when in Baltimore. In a letter dated from Burlington, 19th of August, he says:—"On Saturday I received the distressing news, that my dear friend, Dr. Baker, of Baltimore, is an inhabitant of another world! You know he wrote two letters to me during my illness, and was then in perfect health! at that time, I was, as you saw me, hanging between time and eternity, insomuch that the letters were kept from me;—yet how soon is the scene changed! he is laid low, and I am spared! Gracious God! how mysterious are thy providences! I know not why I was spared, for truly I am an unprofitable piece of lumber, a burthen to my friends and to myself. Oh, that the design for which I have been spared, may have its full accomplishment in me." This report turned out to be unfounded; Dr. Baker had indeed been near death, but recovered. What had been the exercises and temper of Mr. Summerfield's spirit on this occasion, and how sincerely he rejoiced in the restoration of one of his *best* friends, will appear from the following tender letter:—

"*Burlington, August 21st*, 1822.

"MY DEAR, DOUBLY DEAR DOCTOR,

"While I write to you, I scarcely believe myself awake;—it seems a pleasant dream. To me, you are as one risen from the dead! On Saturday last, I heard that Dr. Baker was no more!—I wept—I prayed—I painted the whole picture of his bereaved family before my mind; and often have I put the question to myself since that time, what will become of the fatherless children?—'Tis true, I had some cordial in the cup, for I anticipated that my dear friend departed in the full triumph of faith; I fancied the feelings of the moment, when the last thread was cut, and he

'Clapt his glad wings, and soared away,
To mingle with the blaze of day:'

and under these views, I had said, 'Their loss is his infinite gain.'—But again, I had thought of the bereaved partner, and poor Mrs. Dickins, and Eloisa, and I wished I was in Baltimore, yet dared not trust myself to bear the scene. —But my friend lives! glory, glory be to God!—I am revived; my spirits have risen, all is well. Oh, my dear Doctor, I am partly beside myself, and I know not what to write; but I shall recover myself, and my Father which is in heaven, must be the only witness of the feelings which now throb in my heart.

'I'll praise Him while he lends me breath!'

"And now that I have received my dear friend again from the dead, now that Lazarus has risen after being four days in the grave, shall the love of Martha or of Mary exceed the gratitude which I should feel? And will not my dear friend join me in this, that He whose *word* maketh whole, hath a right *to all* the revived powers we now possess! We are similarly circumstanced, and shall we not be similarly excited? 'While I live, I will praise the Lord! I will praise Him as long as I have any being.' And will not dear Dr. B. take up the same resolution? Oh, help me to praise the Lord! I am lost—lost—lost in goodness; I am out of depth! It is past finding out.

"Will not my dear friend join me in this entire consecration of my renewed existence?—Come now, say the words—I feel them; and may our common Lord accept the sacrifice we now make:

'If so poor a worm as I
May to thy great glory live,
All my actions sanctify,
All my words and thoughts receive;
Claim me for thy service!—claim
All I have—and all I am!—
Now, my God, thine own I am!
Now I give thee back thine own!
Freedom, friends, and health, and fame,
Consecrate to Thee alone!
Thine I live!—thrice happy I!—
Happier still, if thine I die!—'

"Now are we sanctified—set apart to God!—Oh, for a greater measure of the influence of the sanctifying blood! It is yours—it is *all* yours,—and it is all *mine!* May we ever wash and be kept clean till the day of eternal redemption.

"My health is recovering, but at present, it is a pain to me to write, having at this moment a tartar plaster on my breast, to create an artificial sore; this must excuse the scrawl I send you, which I query if you will be able to read. Remember me very affectionately to Mrs. Baker; I have for some days offered up this petition for her:—'O my Lord! be thou the husband of this widow! marry her to thyself!' The former clause may now want a *little* alteration; but I trust she would make none in the latter. Oh, that she may ever choose the Lord as her spiritual head, maintain her garments pure, that she may be worthy of a seat at the marriage supper of the Lamb. I trust that Mrs. Dickins has had frequent opportunities of proving during your late illness, the faithfulness of that promise, 'as thy day is, so shall thy strength be.'—Tell her, I often connect her with myself in these words, which raise my heart on many occasions—

'Our sufferings here will soon be past,
And you, and I, ascend at last,
Triumphant with our Head!'

"Present my kind regard to Eloisa, and my love to all

the little ones; Oh, that the lover of little children, may gather all your little ones as a hen gathers her chickens under her wings! Remember me to Mr. William Wilking, and to any who inquire about me. Farewell—farewell—my pain tells me I must conclude—To God I commend you all.

"J. SUMMERFIELD."

Several letters, written during his absence from home, to various members of his family, might with propriety be quoted here, did not the fear of prolixity forbid it. While at Burlington, it was the concurrent sentiment of his physicians, that the restoration of his health would be most materially promoted by a voyage to some of the West India Islands. He therefore wrote to the Conference, then assembled at Marietta, in the state of Ohio, for permission to make the visit, and likewise for official testimonials. From the seat of this Conference, he received, under date of September 10th, 1822, an episcopal permissive letter, of which the following is a copy:—

"MY DEAR BROTHER,

"Your kind favour of the 28th ultimo, was duly received yesterday, and its contents marked with the attention their importance demands.

"I rejoice greatly to hear of your returning health, and hope that it may be fully confirmed. It certainly is a duty we owe to our friends, the church of God, and to ourselves,

to use every means within our power to preserve, restore, and perpetuate our health. The course recommended by your friendly physicians is probably the best calculated to obtain the desirable object of your pursuit.

"Having consulted Bishop George on the subject, we both approve of the plan recommended by your friendly physicians, and hereby give you full liberty to visit the West India Islands, for the benefit of your health, and strengthening of your constitution. As soon as your conveniency may point out the way, and prudence justify your return, we shall be happy to see you, at any of the Southern Conferences, or elsewhere, as a kind providence may open your way to return to us again.

"The business of this Conference has progressed in great peace and harmony;—this is a large conference, stationing this year, one hundred and five preachers; and in addition to its ordinary business, it superintends the mission to the Wyandott Indians: that mission is both important and prosperous. Three of the chiefs attended the Conference: they had an interview with us in the Conference, through the medium of an interpreter; and on the sabbath, one of them addressed the congregation, by way of exhortation. He was very impressive and affecting, and spoke much to the purpose. He gave great satisfaction to the hearers, and there were many tears shed. It was a pleasing scene to behold there our red brethren of the forest unite with us in religious and devotional exercises.

"The prospects of the missions are pleasing, and we hope they will increase in number and extent. Subjoined, is your recommendation. And may the blessing of the God of land and sea be your support in sickness and health, in time and eternity. Adieu, perhaps forever as to time!

"I am your friend and brother, in Christ,

(Signed) "W. M'KENDREE.

"*Marietta, Ohio, September* 10, 1822."

With the foregoing letter was transmitted the subjoined certificate:—

"The Rev. John Summerfield, the bearer hereof, is a minister of reputable standing in the Methodist Episcopal Church in the United States of America, and is travelling, by the advice of physicians, for the benefit of his health, and is hereby recommended to the particular attention of all our worthy brethren and friends, with whom providence may place him.

(Signed) "W. M'KENDREE.

"*Marietta, Ohio, September* 10, 1822."

His visit to New-Jersey brought him into contact with several gentlemen connected with Princeton College; and the senatus academicus of this establishment resolved to shew their sense of the piety and talents of Mr. Summerfield, by creating him a Master of Arts. The following is the Diploma:

PRÆSES ET CURATORES COLLEGII NEO CÆSARIENSIS.
Omnibus et singulis hoc scriptum lecturis,
Salutem in Domino sempiternam.

Cum gradus academici eum in finem instituti fuerunt, ut viri ingenio et doctrina præditi titulis præter cæteros insignirentur, eo ut ipsis prosit, et inter homines scientiæ et virtutiss tudium augeatur cumque nobis exploratissimum sit *Johannem Summerfield*, virum ingenuum, moribus inculpatum, de literis humanioribus variisque studiis honestis optime meritum esse.

Nos igitur, Præses et Curatores antedicti, præfatum *Johannem Summerfield* magistrum in artibus renunciavimus et constituimus, eumque, virtute præsentis diplomatis, singulis juribus, privilegiis et honoribus ad istum gradum quaqua pertinentibus frui et gaudere jussimus.

In cujus rei testimonium nostra nomina subscripsimus et sigillum collegii nostri huic membranæ apponi fecimus.

ISAAC H. WILLIAMSON, *Præses.*
ANDREW KIRKPATRICK,
R. STOCKTON,
CAROLUS EWING,
SAMUEL L. SOUTHARD,
SAMUEL MILLER,
GEORGE S. WOODHULL,
JOANNES VANCLEVE,
ROBERT LENOX,
Curatores.

Datum Aulæ Nassovicæ,
Octavo Kalendas Octobris,
Anno Domini MDCCCXXII.

In the month of October, Mr. Summerfield once more embraced his family and friends in New-York. From that city he wrote the following letter to his youngest sister, then on a visit at Rhinebeck. The spirit of fraternal affection which breathes through every line, must render any apology for its introduction unnecessary.

"*New-York, October 24th*, 1822.

"MY DEAR ANNE,

"If you are as anxious to receive a letter from us as we are to see you again, you must be very impatient indeed;—I have undertaken to write to you myself, and I really am vain enough to think you would rather receive a letter from me than any of the family beside.

"I had anticipated for a long time the pleasure of paying a visit to Rhinebeck, but one thing after another occurred to prevent me, so that I now despair of accomplishing my wishes in this respect;—however, as I do not expect to sail for the West Indies before the middle of next month, I hope to see you here, as I suppose you will be frozen out of Rhinebeck before that time.

"I trust that my dear Anne conducts herself in all respects worthy of her brother, and increases daily in favour with God and man;—you know I often talk of you as a child of my own rearing; therefore, never bring my glory to shame. Fear God and keep his commandments; do not neglect any seasons of private prayer which

present themselves, but call upon the Lord every day while you have any being.

'A flower, when offered in the bud,
Is no mean sacrifice.'

"I have full confidence in my dear Anne, that she will do even more than I say; never let a day pass without reading a portion of God's word; so you shall be made wise unto salvation, and dwell with me, and your elder brother—the Lord Jesus, for ever and ever.

"All that I have said *to you*, applies to my dear Catharine also; give her my best love, and tell her she must be in this respect of one heart and one mind with you, that so your intimacy may be continued in heaven, after each of you have bid adieu to every earthly scene. Oh, my dear Anne, think often on these things; converse frequently with death and the grave; and pray to Him who tasted death for you, to

'Teach you to live, that you may dread
The grave as little as your bed.'

"I have had a peep into the grave lately; and assure you, it is not so dark as fallen nature views it with the eye of sense.

"Remember me affectionately to Mrs. Suckley, Mary,

and Sarah; also, to Mr., Mrs. and Miss Garretson, and thank them very cordially for their kind wishes that I should come to Rhinebeck; I fear they would have spoiled me with extravagant kindness,—if indeed that is not already done.

"Farewell, my dear Anne,—be good, and you will be happy.

"Your loving and affectionate

"JOHN."

SECTION XIII.

Sails for France—interesting letters from Marseilles.

THE state of Mr. Summerfield's health, requiring that he should try the effects of a change of climate, it was settled, as we have already seen, that he should for a while leave North America and visit the West India Islands. This projected trip, however, for which arrangements had been made, was ultimately abandoned in favour of a voyage to Europe, one great object of which, is clearly exhibited in the following extract of a letter, written three days before he sailed, to his "ever valued friend," Doctor Baker:—

"While you are reading this, I am sailing on the deep; lift up your heart, and say, 'the Lord be with thy spirit!' —the vessel is the fine new ship *Six Brothers;* her destination is *Marseilles*, where we hope to arrive in forty-five days. Our captain is every thing I could wish, and we have one passenger, who will be one heart and soul with me. I have been appointed a delegate from the American Bible Society to the Protestant Bible Society of France, whose Anniversary I shall have to attend in April next:

with my credentials, I carry letters of the most flattering kind to the Marquis de Jarcourt, peer of France, Mr. Gallatin, Marquis de la Fayette, American consuls, &c. and a fry of letters of introduction to ministers, merchants, and private gentlemen;—my *ennui*, therefore, in a strange country, will be greatly relieved; but the best of all is, 'God is with me'—*His* favour is better than *life itself!* Earthly pageantry fades away, when brought into competition with *Him*. Remember me at a throne of grace, and expect to meet me there. It may seem a little strange, that having sent two prints of my portrait to your city, one to Mr. Soule, and one to Mr. Harden, I have not sent a third to my good friend in Light-street: the reason is, I have reserved the 'better thing' for you; should I be spared, and ever remove to Baltimore, I shall personally present you with the original painting, from which the print has been taken. And now, my dear Doctor, I commend you and your's to Him who is able to keep you. My time is short; you shall hear from me when abroad.

"Farewell; ever your's,

"J. SUMMERFIELD."

On the 25th of December, 1822, he took his departure from New-York, in the ship *Six Brothers*, Captain Mason, bound to Marseilles. It is due to Captain Williams, one of the owners of the vessel, to state, that he generously gave Mr. Summerfield a free passage to the port of their destination; this kindness, added to the liberality of his friends, enabled the beloved invalid to remain abroad a

longer time, and with greater comfort, than otherwise he might have done.

A selection from a highly interesting series of letters may appropriately be introduced in this place, exhibiting as they do, in the most striking manner, the movements, engagements, and feelings of the writer.

[To Mr. Blackstock.]

Marseilles, 28th January, 1823.

My dear James—

"I know not whether you will have heard of our safe arrival before this letter reaches you, but at all events, *I do know* that you will be very anxious to hear; and I anticipate the pleasure which these lines will produce, while you read them, one after the other, father, brothers, and sisters—and I know not who besides. Yesterday, we dropped our anchor in the port of Marseilles, safe and sound.—Bless the Lord of winds and seas! Oh praise the Lord with me, and let us exalt his holy name together.

"Our passage has excited much wonder here—for truly it was an uncommon one. On the third Sunday after our departure we sailed past the Azores, the first European land; and so regular were we in all our movements, that we reckoned to a day our time, and it was done unto us 'even as we would.'

"We appointed in our arrangements, that on the fol-

lowing Sabbath we should pass the straits of Gibraltar, and it was even so;—on the evening of that day we were clear entered the Mediterranean. We again continued our confidence in the goodness of Him who 'holds the winds in his fist,' and reckoned our arrival at Marseilles on the following Sabbath;—it was even so, that on the night of that day we were riding in the bay, and the next day arrived a pilot on board, and so made the harbour on the thirty-second day—at least a fortnight before our most sanguine expectations.

"As this is merely a letter of advice of our arrival, I forbear to enlarge on any other subject. By the first vessel that leaves this place for the United States, I intend sending a letter to each of you, making half a dozen, and also to some other of my New-York friends. This letter I send by the way of Liverpool, and this must be a sufficient apology for not writing to any other by this conveyance." * * * * *

[To Mr. Francis Hall.]

Marseilles, 6th February, 1823.

My very dear Friend—

"Before this shall reach you, you will have been apprized through Mr. Blackstock of the good speed we made upon our voyage. I think I never experienced more settled peace of mind than during that time, and it was as *permanent* as it was *perfect;* like that steady sunshine of which our Wesley sings, when

'Not a cloud doth arise to darken the skies,
Or hide for a moment my Lord from my eyes.'

I was a wonder unto myself—the word of the Lord seemed sealed upon my heart, 'Thou wilt keep him in *perfect peace*, whose mind is stayed upon thee, because he trusteth in thy word!' I had not a *moment's* uneasiness concerning the happy termination of our voyage; I felt that Jesus was with me in my little state room, 'in the hinder part of the ship,' and partially confined to it, as I was, by reason of the wet weather, I found by experience that

'Prisons can palaces prove,
If Jesus but deigns to be there.'

"Whenever I threw the reins upon the neck of my imagination, which I frequently did by way of relaxation from severer studies, I found my thoughts involuntarily to lead me back to New-York, instead of presenting me with any airy speculations of the pleasure I should meet with in my native land, while tramping up and down again the scenes of my boyish, but my happy days;—truly, if the wind had veered round, whenever my fancy took this turn, and our vessel had sped its course in the same direction, you would never have heard from me at '*Marseilles*.' I found, that though America was but lately to me a land of strangers, my heart—my affections—all said it was now my '*Home!*' and thus, in a subordinate sense, where my *treasure* was there was my *heart* also.—And indeed, when

I consider the friends that the 'Strangers' God' had raised me up, and then dwelt upon the ten thousand acts of kindness which those friends have showed me for 'His sake,' I could only wonder, love, and praise.

"Among this crowd, my dear brother Hall holds no *second* place, and it is only in acknowledgment of a vast debt of gratitude, which I can but *confess*—but never *pay*—that I write to him by the first conveyance this country has presented me with, in a vessel bound to Boston. I had hoped for an interview on Christmas morning, but our ship hauled away too early to permit it; I had not taken my leave in Walker-street the evening previous—your kindness was at that time too oppressive to admit of it;—but perhaps it was well—for I know not how long the 'farewell!' might have hung upon my tongue, and lingered on my lips; but I thought of you that morning, though I saw you not, and sent more than one petition to the Throne of Grace, that a 'prophet's reward' might be yours, multiplied as much beyond the recompense promised to a cup of cold water, as your substantial gift exceeded *that* in value. May the hearer of prayer realize to you my heart's desire, and fill you with all the fulness of his holy love."———

[To his Father.]

"*Marseilles, 7th February,* 1823.

"My dear Father—

"—— My health is somewhat better than when I

left you; indeed, considering the dampness of a sea atmosphere, rendered still more so by the rain which fell *every day*, more or less, until we entered the straits of Gibraltar, it is remarkably so. I am now reaping the advantage of the voyage, more than I was able to do at sea; my appetite is uncommonly good, but I only gratify it in the plainest food. The soups of France are just what answer me; in most of them, no animal food whatever enters into their composition—vermicelli, and other Italian pastes, twisted in the shape of little worms, or rounded like a pea or bean, form the substantial part; the liquid appears to be chiefly sweet oil, which is here very fine, and for which I have acquired a high relish. My cough is much softer than it was, and I expectorate with great freedom; *this*, I attribute in some measure to the drying up of the issue on my breast—the other, on my arm, is also healing; so that I will try the effects of this measure. I found they had always the effect of making the cough hard and spasmodical, carrying off the mucus which was secreted within, without removing the radical disease.

"I take little or no medicine, endeavouring to produce a change by diet and exercise. With regard to the latter, I live methodically, and arrange to walk at least eight miles every day, dividing it into four different times, to render it more agreeable. In short, I have solemnly joined hands with God, to preserve my life, and restore my poor and feeble constitution; I have devoted myself to Him afresh, 'and promised in a sacred hour, for God to live and die.'

I can indeed say—for I really *feel* it to be true—this world has no attractions for me,

> 'There's nothing here deserves my joys,
> There's nothing like my God.'

I have therefore no desire to live but for *Him*; and I cannot, my dear father, disguise the feelings of my heart, for I confess to you, I am rather unwilling to go away so soon after entering the lists against 'the god of this world,' although I have a sweet foretaste that when I shall be absent from the body, I shall be present with the Lord; yet I feel as if I could endure this privation from His presence for some time longer, that I may come down like a shock of corn full ripe in its season, 'filled with the fruits of righteousness, which are by Christ Jesus, unto the glory and praise of God the Father.' When I reflect on the word in which I trust, 'that they who turn many to righteousness shall shine as the stars,' &c. I feel fired with a holy ambition, which consumes me with its fervour. I hunger and thirst after this, and I feel a cleaving to earth that I may finish the work which I believe is given me to do. If I could only live to see 'many sons bringing home to glory,' whom I might present to the Captain of our salvation, I could then say, 'now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy great salvation!' You know, my dear father, and I know, and God knows also—and I blush even now while I write it—that much of my life has run to waste;

in the former part of it *I lived to myself*, and not to *Him who loved me, and gave himself for me!* I will not—I *cannot* forgive myself—*no*, *never*—But I want to make some better return to my dying, risen Saviour—I wish to bear the burden, and *heat*, and *toil* of a *long—laborious—well spent day;* I wish to serve my generation by the will of God, and then to fall asleep! Oh, that God would grant me my heart's desire and prayer—But if not—if my spared life would not conduce to His glory—I could gladly lay me down and die! 'Lord God! thou seest the end from the beginning!—do with me as seemeth good in thy sight.'"

[TO HIS SECOND SISTER.

"*Marseilles, February 10th*, 1823.

"MY DEAR AMELIA,

"In writing a letter to you, in common with the other members of the family, I not only do myself a real pleasure, but I discharge, in some measure, at least by *acknowledgement*—a debt of gratitude I owe you, and which has been long accumulating, by your thousand nameless attentions to my thousand nameless wants and anxieties; the remembrance of them is much more lively at this distance of time and place, than when I received them nearer, resembling some of those finer scenes of nature, which we only accurately estimate when viewed in perspective, and at a distance. Nor are there wanting dark spots in abundance on the scene, to serve as shadows in setting off the lustre of the foreground; I mean in the

indifference with which I too frequently received many of those attentions, not considering that they derived their value from the motive which actuated them, rather than from their intrinsic worth. However, 'forgetting that which is behind, and reaching forth to those things which are before,' I trust yet to have years of opportunity, to assure you of my sincere esteem and affection, during which time, and till death shall make the separation final as to this world, I desire,—and *command* you always to regard me not merely as a *brother*, but as a *friend;* 'a friend' sometimes 'sticketh closer than a brother;'—at least there is such a friend, and I have made him *mine;* I would fain recommend him to you; 'if you seek him he will be found of you'—and with special reference to your time of life, He says, 'I love them that love me, and they that seek me *early* shall find me.'

"After writing the preceding page, and reading it over, I find I have been almost involuntarily led to a subject which lies near my heart, with respect to you and Anne. I have long felt it a duty I owed to you, to discourse seriously upon it,—but somehow or other, there is such a backwardness to say *that* to one's relations, which can be easily discoursed upon with mere acquaintances, that I have put it off again and again, frequently to my great condemnation. At your age, my dear Amelia, you must be fully sensible that *this* is the time to form your character in the world;—I say *in the world*,—for it is not enough that your family are acquainted with your regard for

religious men and things; there must be a profession made of this your attachment, and a union formed with some people who love our Lord Jesus Christ in sincerity.

"Perhaps you would wish my advice on this subject, as to what church you ought to make choice of;—if left to me, I would unhesitatingly say, 'follow my example herein,' for although I see many things among the Methodists which I could wish to be otherwise,—yet I sincerely believe, take them as *a body*, they are the excellent of the earth, and have most of the life of God among them.

"Do, my dear Amelia, consider this matter with seriousness and prayer to God for wisdom to direct you, and *let* me hear from you in answer to this, with your mind in full. Whatever objections you might find to *talk* to me about these things, you can have none to write to me about them. I wish you also to lay the matter before Anne; she is old enough to serve the Lord, and I do trust, that so far from her being a *hinderance*, she will be a *help* to you.

"May the Lord enable you to lay it to heart! May he bless you, and keep you in his favour, fear, and love, all the days of your life, and may I meet you and embrace you among those who will stand with the Lamb upon Mount Zion, after the heavens and the earth are fled away.

"Farewell, my dear love, from the warm heart of your affectionate friend and brother,

"JOHN."

[TO HIS YOUNGEST SISTER.]

"*Marseilles, February 12th*, 1823.

"MY DEAR ANNE,

"As I promised in my letter to Mr. B—— to write to each of you, your turn now comes on; and yet what have I to say more concerning my voyage than I have already said to the rest of the family? You will only expect the gleanings; and as you are the *least*, you will be satisfied with *little things*.—On the ninth day after we sailed, we picked up at sea a little passenger, that had lost its way, and would certainly have been drowned in a few minutes, if no help had arrived: it was a snipe, a land bird that inhabits the swampy ground. We were then about five hundred and fifty miles from the nearest land, the coast of Newfoundland, and so exhausted was the little creature, that it perched upon our rigging, and suffered itself to be caught without resistance. The flight of birds is very rapid, and they can bear up on the wing much longer than you may imagine. The surprise, therefore, which this little straggler may occasion you, will be much reduced, when I inform you, that birds called pigeon-carriers, are employed by the Emperor of Turkey to convey intelligence to him from the most distant parts of his empire, and they ordinarily perform a journey in thirty-six hours, which it would require eight days of cou-

rier-despatches to accomplish. The plan is this:—A quantity of these birds is kept in the seraglio of Constantinople, and from this aviary, a basket-full is occasionally sent to distant governors, according as they are wanted. These governors, on any urgent occasion, affix a letter of despatches to the legs or neck, or under the wings, of one of them, and let it fly; thus released, it ascends the air to a great height, and by its powers of vision, which are inconceivably acute, it then directs its way to the aviary at Constantinople, nor ever misses its destination. All this is performed without once alighting to rest itself. To return to our little companion: it appeared to have been blown off shore the preceding evening, in a squall of wind, and missed its way in the darkness of the night. We all agreed to give the little fellow his passage free, and find him in sea stores likewise, intending to release him at the first land we should reach. For this purpose we put him in a large wooden cage, and gave him his supper; but alas! alas! in the course of the night Miss Pussy found her way to his apartment, and jealous of a rival, she broke all the laws of hospitality, and tore him in pieces! Thus, he only escaped a watery grave, to find one in the stomach of the cat.

"Besides the above incident, we had two other visiters during our passage, but neither of them remained long with us: two flying fishes alighted on our deck—and lo! our black cook, imitating the bad example of the cat, seized them, and put them in the frying pan. I was too sorry for their fate to partake of them, when served up at table,

and could not help reflecting, that just such is man! He lives upon his fellow man, and lives upon the lives even of his species; and *he* is in general accounted the cleverest fellow who rises to most eminence upon the most numerous overthrows.

"I know not that any thing of importance occurred except the above. I was a little surprised that we saw no other fish on the whole voyage except these unfortunate ones—not even a whale, a porpoise, or a dolphin; and except that now and then the cat would march proudly into our cabin with a poor mouse in her mouth, we had the dull uniformity of getting up in the morning, eating three times in the day, walking the deck a little—interspersed with intervals of reading, and let me not be ashamed to add, intervals of private prayer also—and then going to bed at night.

"At the time of our departure, we had on board a couple of pigs, which shared a better fate than those on board the General Lingan; they lived and grew large, and are still alive and well; besides them, a sheep, but the cook's knife entered his throat in the course of the voyage—and he is no more;—in addition to these, a very handsome goat completed our stock of four-footed animals; she supplied us with milk all the passage, and was very playful, and indeed very mischievous also: she would pay me a visit in my state room, at midnight, and eat the herbs and garlic which were in the box under my birth;—but poor Nan

took sick about three days before we arrived; from some Spanish whiting which she ate, and we feared she would have gone the way of the sheep, only by a *natural* process; however, I administered to her a bolus of sulphur and butter, which had the desired effect, and by the time that we arrived at Marseilles, she was well again. I received the honourary title of Doctor, in recompense for this piece of service, but now that I have left the ship, I have lost the title; it seems this is my *sea* title only; however, I am not so ambitious to preserve it as to take up the seafaring life as my profession. I would gladly let go every title, and remain on terra firma.

"I have thus filled you a sheet of paper, or rather *spoiled* a sheet with useless stuff; but it afforded me a little amusement in writing it—and indeed much pleasure, when I fancied myself conversing with my dear Anne.—I expect she will write to me in return; you must not say you have nothing to say, for you see I have filled up a letter from—*nothing*, and this will show you, that the most trifling subject may be made to spread and expand itself much beyond its first appearances.

"I have written to Amelia on subjects more important than these, and I expect she will show you the letter; I conclude, therefore, this medley of incongruous matter, with the assurance of the sincerest affection of,

"My dear Anne,

"Your affectionate brother,

"JOHN."

[To Mr. Blackstock.]

"*Marseilles, February 13th*, 1823.

"My dear Mr. B—,

"The subject of this letter will agitate you in various ways, for it is of an uncommon kind; that I may give you the more particulars, I have taken a large sheet of foolscap. Before I begin, I must premise, that before your eyes are saluted with the intelligence, or your feelings affected by it, all the scene which follows will have passed away. Read it therefore, and converse about it only 'as of a tale that is told, or a shadow that disappeareth, or a dream that passeth away when one awaketh.' I do not think I should have touched upon it at all, considering what a sensitive plant you are, and how soon any impression which is made on *me* reaches to *yourself*,—but that I have mentioned it in some other of my letters to friends; and if I left *you* in the *dark* about it, you would conceive the most alarming apprehensions, and raise a thousand ghosts to haunt your mind by day and night.—To keep you no longer in suspense, therefore:

"As I have already informed you, we arrived here on Monday, 27th of January. Having sailed from a port, in which the yellow fever prevailed during the previous summer, we were not permitted to touch the *holy ground of France* that day; on Tuesday, the Board of Health sat upon our case, and *mercifully* determined (you know 'the *tender mercies* of the *wicked* are *cruel*') to quarantine us for five and forty days!—No French Consular certificates

with which the captain had provided himself, attesting the health of his crew and passengers, and the city of New-York in general, were of any avail; it was enough that the fever *had been* there, and that we sailed from the *infected city*;—the laws of the Medes and Persians were not more irrevocable!

"Mr. Cunningham and myself, the only passengers, obtained *favour* in their sight, and concerning us it was *decreed*, that if we chose to confine ourselves—or rather *be confined*,—for it was *involuntary* on our part,—in the prison of the Lazarretto for *thirty days*, we might be then at liberty, and permitted to walk upon this *land of freedom*. We deliberated upon the matter for a short time, and made choice of it, on account of the shortness of time it presented, when compared with the former; and the next day, Wednesday, the 29th of January,—we were removed under a guard, in an open boat, and conducted hither, where we still remain in '*durance vile!*' The same day, Captain Mason had to sail out of the port to a small barren island at some miles distance, cut off from all human intercourse, there to ride out his quarantine, exposed to every wind that blows; he is now moored with three cables ahead, and two astern!

"As our little boat approached this dreary spot, I felt myself inclined to 'play the woman;' I could have shed tears, while my mind ruminated in silence over the prospect which lay before us. I said to myself, '*is this* the

reason why I came to France? was it for this I left a comfortable home, and crossed the mighty deep, to be incarcerated in a French bastile?—But I broke the spell, and kept the fountain of my eyes sealed up; I remembered I was in *His hands*, who had said 'all things shall work together for good, to them that love God;'—and 'the very hairs of your head are all numbered!'

"We were placed in a small apartment five yards square, with two *dark* chambers leading from it for our bed rooms, about three yards square each; the whole is exactly on the plan of your garret, and the two rooms leading out of it, only that our chambers had no light but what they received from leaving open the door. The entire was unfurnished,—nothing but bare walls, cobweb-hung, and stained with the smoke from an old fire-place, which our *sitting room* (your garret) alone contained. We immediately encouraged each other as well as we could, though my companion was considerably *chop-fallen;* and set about to furnish it in the best way in our power. Having a guard placed over us, who watches us with an eagle's eye both day and night, and sleeps in the sitting room, (for so I must call it for distinction's sake,) we dispatched him to a *hotel*, so called, (where all our victuals are prepared; it is within the prison walls;) and ordered furniture: we received a deal table, and two old chairs, all of which appeared to have been used from the foundation of the building—1667—and three or four deal planks to sleep on, with two iron bearers to carry them; however,

as this promised very hard fare for sleeping accommodations, we afterwards procured *for money* (for any thing can be had even here for money) two sacking bottoms and frames, much like your cots; we had the precaution to bring beds and bedding from the ship, Captain Mason having kindly offered the privilege, and thus we escaped the company of those midnight vermin, with which similar articles in this place abound. Having thus *furnished* our apartments, (which, by the bye, have cold brick floors, both sitting room and bed chambers,) we turned our attention to the side-board, or rather to our little three shelved cupboard, which stands on the right of the fire-place, and is the only fixture in the room, except two pieces of iron let into the hearth-stone, by way of andirons. This we furnished with two tea cups and saucers, two or three white plates, a couple of knives and forks and spoons, a salt and a pepper cellar, and a candlestick, all of earthenware, except the knives, &c. We also obtained an earthen jug in which we boil our water for tea, and a smaller one to serve for a *cream ewer*—rather a milk pot—but which necessity obliges us to convert to sundry other purposes, such as boiling our *washing dishes water*, serving as a shaving mug, &c. &c.

"I believe I have given you a list of our furniture in all its departments; necessity, however, the mother of invention, compelled us to increase this inventory by several little articles, which we manufactured at our leisure: such as a pair of snuffers, by a piece of wood prepared in the form of a clothes peg,—this we use by pressing the open

ends together: a set of fire *irons*, by two *sticks*, which serve either as pokers, when used separately, or tongs, when held in each hand, and applied together, &c. &c.; in short, we have found out many *improvements in housekeeping*, which may benefit us in after life.—Our mode of living would amuse you, were you behind a curtain, and observing us; our dinner, we receive from the *hotel*—whatever we order,—but our breakfast and tea we make ourselves. Our tea-table is spread much as follows: a white teacup, and saucer, and spoon, on each side; a plate with butter, and a plate to hold the loaf, stand at the extreme end; a salt seller occupies the middle spot, to season the butter, which would be otherwise unpalatable;—a blue paper is then opened and laid on the table, containing our sugar, and a similar one opposite to it, with our tea;—a couple of knives complete the whole. Having taken our seats, and thus put into requisition every article in the room, we take each a spoonful of tea, and putting it into our cups (having no tea-pot to draw it in) pour the water on it, &c. &c. using our fingers for sugar tongs and other things, as like need requires: and I do assure you, I have made many a pleasant meal within these walls, and felt a grateful heart!

"You will excuse the pleasantness of the manner in which I have described these things; it is not my usual style, but I feared you would droop under the view of our privations, had I chosen any other. We know not yet what the expense may be for each of us, but we suppose

it may be about ten dollars a week! Enough—and to spare!

"I shall now give you an account of the caution with which our intercourse with our guard and others is carried on. Every one, you must know, views us as infected with the *yellow fever*, and acts accordingly; if any have to pass us by, they take the windward side, for "our very breath breathes pestilence!" If we have occasion to send a letter to town, to any of those friends to whom we were introduced from New-York, it is received from us, by a long pair of tongs, held by a man at full stretch; this letter, he plunges in a vessel of vinegar, till it is thoroughly soaked, and for fear of contagion inclosed, he pierces it through with four holes by a mallet and a sharp iron applied to it on a block; it is then *fit for use*, and is despatched accordingly. Indeed, if you would form a correct idea of the abhorrence connected with our persons, and the distance observed by every one who spies us in his path, you will best conceive it by remembering the treatment of lepers under the Jewish law. A rattlesnake is not more shunned than we!

"When we first came here, our restrictions were much greater than at present; we were confined to a walk in front of our cell, which is eighty-seven yards long by four wide; up and down this, I generally exercised myself in promenading eighty times a day, equal to eight miles,—this I perform at four times; to this little space we were confined for the first fifteen days; this expired the day

before yesterday. We are now allowed a much larger field of action, though still not without the accompaniment of our guard. After we had been six days in confinement, we were closeted in our little cell, and stoved with burning brimstone, similar to the mode of destroying bugs! I thought I should have been suffocated; I flew to the door for air, but it was held by an officer outside;—it threw me into a paroxysm of coughing, which shook me to my heart's core—but, thank God, it had no worse consequences. In nine days more, namely, the fifteenth of our confinement, we underwent a second stoving in the same way, together with all our clothes, trunks, &c. every article being spread upon lines drawn across our sitting room;—after this, finding no spots, black, blue, green, or *yellow*, to break out upon us, we were considered as half cleansed, and had our promenade privileges extended accordingly. I believe we are only to have one other application of the fumes of brimstone, namely, on the day of our departure; this I shall look upon as a genteel turn out—but whether after so much smoking we shall leave the place *sweeter* than we entered it, is a matter very doubtful with me.

"Amidst it all, I enjoy my health excellently well, and fill up my time by writing and reading several hours a day; added to this, the exercise of making up my bedchamber, sweeping the rooms with a birch broom, making the fire, boiling our earthen kettles, preparing breakfast, &c. &c. and writing to my friends—altogether, makes my

time go pleasantly along, nor was my flow of spirits ever better in my life.

"We have a little Catholic Chapel at the end of our promenade, and here I find seasons of retirement for conversing with Him who seeth in secret, and knows my situation in all its secret parts—with Him who directs all things, and does all things well;—and here, though prostrated before a crucifix, and a host of images, calculated to sink the soul to earth's inmost centre,* I enjoy that fellow-

* In a long letter to his valued friend, Dr. Baker, dated five days earlier than the one cited above, occurs the following passage in reference to his devotional exercises in the little chapel alluded to:—"I often feel at a loss to say, 'whether in the body or out of the body!' I had a sweet season there this morning, and I find my hour is again drawing nigh—there I will remember you and yours, and not only *praise* on your account, but strive to *pray* that you may be '*overwhelmed* with all His *weight of love!*' Oh, this *weight of love.* It was this which constrained our Fletcher to cry out, 'Lord, hold back!—forbear thy hand!' He feared the vessel would break; but will you not permit me rather to say, 'Lord, *expand* the *capacity*, *enlarge* the *measure*, *make Thyself room*,—and FILL—FILL—FILL the *holy* and the *holiest place*, *till all their souls be love!*' Amen and Amen!" How ardent were his spiritual aspirations in this little oratory! And with what interesting associations do we recognize this devoted preacher, while here excluded from the city on suspicion of being infected, manifesting that entire consecration of himself to God, which is said to have characterized "Marseilles' good

ship with the Father, and with His Son Jesus Christ, which the world knows nothing of. There, also, I remember each of you by name, from my dear parent down to Anne—and oh, how sweet those moments are! I trust you all remember me. Pray for me that I may soon be restored to you all in health of body and vigour of mind—to part no more, till death shall do his office.

"Farewell, my dear James.

"Ever affectionately yours,

"J. SUMMERFIELD."

The following extract is from a letter addressed by Mr. Summerfield to a young man, a near and dear relative, who had imbibed sentiments, or perhaps rather adopted a course of conduct, unhappily but too prevalent with many, whose immature talents are so sharpened by unholy disputation, that they find it indifferently easy to defend or oppose religious doctrines.

"*Marseilles*, 16*th February*, 1823.

—— "Permit me to warn you of one rock on which many have split, and round which you often delight to play—I mean the arguing against that which you (not withstanding) believe to be true in its nature, and that en

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Bishop," who remained so heroically with his people during the great plague, that he is poetically said to have drawn

"—— purer breath,
When Nature sickened, and the gale was death!"

tirely for the love of opposition. You may think yourself safe, and smile at the concern which you have thereby caused to your opponent—you may think, 'I have done no harm, I firmly believe that you are right, though I have taken the opposite side for the sake of argument'—but I do assure you, and experience will prove it to be too true, that this disposition indulged in, will so put you upon seeking out objections to those doctrines which you inwardly acknowledge, that in a short time you will have persuaded yourself into the belief that they are mightier than the *evidence* of truths which you have not yet been equally careful to collect, and which you begin to think you received from the prejudice of your nurse, or of education;—this will lead to the preferring error to truth, although in time you may appear to be *sincere* in this preference, and please yourself with thinking you have *equally* weighed both sides, and given an impartial decision; the old adage will nevertheless be found correct, that 'truth lies at the bottom of the well';—it may be covered with error and ignorance, which are always found near the surface.

"To bring these *general* remarks to a *particular* bearing, let me intreat you first of all to satisfy yourself of the Divine origin of the sacred Scriptures, if indeed you have any serious doubts thereon. Its evidences flow in upon you with a flood of light, if you seriously connect prayer to the Father of Lights for his superintendence and direction. As to human productions, I recommend to you the first volume of Horne's Introduction to the Study of the Holy Scriptures,

&c. &c. Having *ascertained* the Bible to be the Word of God, you should implicitly obey all its contents. Your belief should not be rendered easy or difficult by the probability or improbability of the subject, by its plainness or its abstruseness—but be always simply determined by the *authority of the Revealer*—'the mouth of the Lord hath spoken it,' *therefore* I receive *this doctrine*, and credit *that fact*. This obtains even with regard to *human* testimony; and if we believe the testimony of *men* of undoubted integrity and truth, the testimony of *God* is greater. To believe no more of God, or of His Word, or of His works, than we can comprehend, or reduce to some of our modes of knowledge, is not to honour the authority of God at all!—yea, 'tis actually a reflection on His *wisdom* and *veracity*—on His wisdom, as if He could tell us no more than we know—on His veracity, as if He were not to be trusted if He could. In short, my dear ———, the word of God is not matter of opinion or speculation, when its divine authenticity is ascertained;—it is *judgement—settled law—decided truth;*—it reveals in the way of judgement, or decision, that man is fallen, is in danger of hell-fire, and can only be saved through the sacrificial death of Jesus Christ, co-equal and eternal with the Father! It is useless to oppose these truths—they *must* be submitted to;—the Gospel *commands*, not *proposes*—it *must be* obeyed! 'Repent, and believe the Gospel!' May God speak this word to you with power!"

On the 27th of February, Mr. Summerfield was allowed

to leave the Lazaretto, "in good health and with a grateful heart." In a letter to his father, he says, "My mind was not free from uneasiness on this subject during the whole time of my confinement; for if I had been taken unwell in any way, I could have had no relief, but by being sent to the Hospital; and any complaint with which I might have been afflicted would have been regarded so suspiciously as *a sprout of yellow fever*, that the time of quarantine would have been prolonged, and my fellow passenger would have suffered in the same proportion."

[To his brother William.]

"*Marseilles, March 1st*, 1823.

"I have been too short a time *at liberty* to say any thing of the country; what little I have seen is not prepossessing: you will not expect that *I* should view it very minutely in any of its bearings but those which are connected with a religious point of view: on this subject, the scene is awful! If the jest were not too serious a *one*, some christian Diogenes might parade the streets of Marseilles at noon day, with a lighted taper in his hand, in quest of *one religious man!* I dare not enter into particulars,—*that* must be matter of conversation when we meet."

"I am as anxious to arrive at Paris, as I am to quit Marseilles; I received a letter from there yesterday, which may be compared to one of those delightful resting places, whose freshness meets the longing eye, and satisfies the wearied limbs of wayworn travellers amid the burning

sands of the desert of Zaara: I expect to write to some of you from that city. Meantime, with kind remembrances to each and all of you,

"I am, my dear William,

"ever your affectionate brother,

"JOHN."

[To his brother William.]

"*Marseilles, March 30th*, 1823.

"This city is the *most ancient* in France, having been built 600 years B. C., which brings it to 150 years after the building of Rome. It was founded by a colony from the ancient city of Phocia in Ionia, and its inhabitants are still proud to preserve their original name of Phocians;—its importance increased so rapidly, that it soon became an ally of the Romans,—an honour not allowed to every applicant for that distinguished privilege.

"The arts and sciences appear to have flourished here, as much as military accomplishments, if the ancient motto of the city be to be depended upon; it reads thus in English,—in which language I prefer to give it to you, as I do not know that you pretend to much knowledge in French—'*Massilia, the daughter of the Phocians—the sister of Rome—the terror of Carthage, the rival of Athens.*'—So much concerning its *ancient* splendour. Its *modern* appearance makes a very sorry figure in the contrast;—for although Strabo, the ancient geographer, speaks of it as one of the most superb cities in his time, no traces what-

ever are to be found of its former *grandeur*; all that remains even of its *antiquity* that I have seen, are a few columns of an ancient temple of Diana, which now form some of the buttresses of a *modern temple of Mary*, the wife of Joseph the carpenter. There are also some old columns, standing outside the city upon a site once occupied by a temple of Apollo, but which have not been consecrated to any modern deity,—I suppose the partiality of the catholics runs in favour of *women*, and the transition was not great between Diana and Mary, whom they have put in her stead; indeed, nothing is to be seen in their temples throughout the city but shrines for the devotees of the modern goddess.

"I have remarked that these are the only remains I have met with of the *antiquity* of this city; and of its *splendour* and *former magnificence*, I have discovered none. So long as it remained a *free city*, such as Hamburg, Bremen, &c., I believe it flourished beyond any other cotemporary; but subjugated as it now is to royal authority, it presents the same contrast with its former greatness, which those cities present with their neighbours in the petty states and sovereignties by which they are surrounded. Marseilles first lost its liberties in the close of the twelfth or beginning of the thirteenth century. In 1226, the citizens repurchased it, and maintained it with all that spirit which liberty inspires, against the Counts of Provence, &c., till the time of Louis the 14th, when that mighty monarch brought them under the yoke, deprived

them of all their ancient rights and liberties, and fenced them in with fortresses and citadels, which yet remain the wonder of the present day. This was in 1660, ever since which time it has languished under the weight of *royal imposts*, &c. So that you can hardly decide whether it is a *living* or a *dying city*. Its harbour is the only source of its present importance in the scale of French cities, in which it ranks the *fourth*—Paris, Lyons, Bourdeaux, and Marseilles, being the order in which they are classed; its population is from 120 to 130,000 inhabitants.

"In the year 1720, the plague was imported from the Levant,—and most terribly it ravaged the whole province of Provence; in this city alone it slew from fifty to sixty thousand inhabitants. This is the reason of the severe quarantine to which I have been subjected, and may in a great measure plead the excuse for that barbarity. The narrow lanes of this city—for streets they are not,—and the high houses, five or six stories, every apartment of which contains perhaps an entire family, would afford fine riot for that dreadful disease, should it again obtain admission: I speak now especially of the *old city;* the new part is not so constructed.

"There is not perhaps within the Mediterranean, so fine and secure a port as this. It lies in the heart of the city, surrounded by high hills, so that no wind, not even the Euroclydon, which is spoken of in the Acts, and which was the cause of St. Paul's shipwreck,—could have any

effect upon the vessels that enter here. The port is very spacious, but the entrance so narrow that two ships could not pass: on each side of this entrance is a strong fortification, which would render the place impregnable;—they are the work of Louis the 14th. There is, however, one disadvantage connected with it; there is no river or stream flowing into it, and the water is therefore never changed; the tide does not raise it more than six inches, and carries away no part of the ancient filthiness. It is much like the Old Dock in Liverpool—and you may conceive what *that* would be, if it were not cleansed at certain seasons; this is worse—inasmuch as there is no possibility of emitting the old water: in the heat of summer, I am told it is scarcely possible to walk near it; indeed, when *we* were approaching it from sea, a slight breeze meeting us from the mouth of the port, conveyed with it so filthy an odour, that I could scarcely endure to keep on deck; and yet, sweetened as we were by the Atlantic breezes, we were not thought pure enough to enter the cleanly harbour of this noble city!—you see I cannot forget my quarantine.——This is a busy season here; last week presented strange sights to *me*;—what processions! what profusion of lighted candles carried about at noon-day, as though to put out the sun's glare with their superior splendour! what saints on canvass and wooden angels did I not behold! what ridiculous dresses did the priests assume! what singing, sighing, shouting, in every part of this christian city during the solemnities of the Passion week!—and then on Good Friday,—Oh! my soul sickens—I am truly sick

at *heart!* O Lord, arise! help, and deliver, for thine honour! Yes, my dear William, I have seen Popery in its dress—its finest dress! May I live to see it in its nakedness—or at least till its skirts are cut off!—It must come down—the mouth of the Lord hath spoken it!

'And terribly shall Babel fall!
And never more be found at all!'

But I forbear; you will say I am running into my old strains;—well,—if they are old, they have improved by age;—the more I try the power of *heart religion*, the better I like it. That my dear brother may experience it in all its vigour, is the constant prayer of his affectionate and sincere friend and brother,

"JOHN."

[TO HIS YOUNGEST SISTER.]

"*Marseilles, March 30th*, 1823.

"MY DEAR ANNE,

"I have every disposition to gratify you, although the matters upon which I may make observations to you, are only fit for such little Tarry-at-Home travellers as yourself. If I were to detail every thing which I meet with in the manners of this nation, you would think them a *vastly strange* people; it is necessary therefore, that I must forewarn my dear Anne against rash judgement herein, and caution her against supposing that English or American manners are any standard for any other people than Englishmen or Americans. Frenchmen would smile as

you good to see them squatting down on their baskets as busy as bees;—those in the *middling* class, who come to market, to sell their little farm productions, (for observe this is all done by *women*,) are busy knitting all the way, riding upon their ass or mule upon the market panniers; indeed this is their only mode of conveyance, as very few horses are to be seen in this part of the country. I have often been delighted with these signs of industry: if a woman is carrying a load upon her head, her hands are not dangling by her side, but she knits as she trudges on; if she is driving home the market-cart, sitting on the front ridge, you see her employed in making bass mats all the way; and even if you stop to talk with one, she will be working all the time she is talking with you. Surely in these respects, although in other matters we may smile, we might learn a useful lesson for our fair ones in America.—Believe me, my dear child, ever your affectionate friend and brother,

"JOHN."

Such was the style of elegant playfulness, in which his affectionate mind condescended to indulge for the purpose of beguiling that anxiety, which his absence, under such peculiar circumstances, created in the family circle. His soul, however, was entirely absorbed in the grand purpose of his life—"If there is a scene within the universe of God, (says he in a letter from Marseilles,) calculated to lift our minds to heaven,—if there is a scene calculated to bring down the heavenly host to earth,—it is that which

pourtrays in anticipation, the final triumph of the 'Gospel of the Grace of God;' yes, the Gospel must ultimately and universally triumph! well may we exclaim, 'what an object is this!' It is the fairest scene which the pencil of heaven, dipt in the colours of its own rainbow, can delineate; and even the great voice, issuing from the eternal throne, can utter nothing more exhilarating and sublime, than the consummation of this event,—'Behold the tabernacle of God is with men!'"

SECTION XIV.

Writes to the Young Men's Missionary Society—Paris—Speech at the meeting of the Protestant Bible Society of France—Reply of Mons. Billing—Letters.

THE reader is already aware, that besides the quest of health in a more mild and salubrious climate, Mr. Summerfield's visit to France was as the bearer of the official congratulations of the American Bible Society, of which he was a Director. He had likewise been solicited, previously to his embarkation, to draw up the Annual Report of the New-York Young Men's Missionary Society, of which he was President. This he consented to do, in the prospect of having much time on his hands during the voyage. Contrary, however, to the expectations of all parties, they made the passage so quickly, and the motion of the ship was so great, that he was prevented from accomplishing his design. Instead of the Report, he transmitted from Marseilles, under date of February 20, 1823, a very pleasing letter, which was read at the current anniversary in John-street Church, on the evening of the 21st of April. Those who were present on that occasion will not soon forget the impression which the encouraging words

of one so dear to them—spoken as they were from "a far country," and under such peculiar circumstances—made on the minds and the hearts of the meeting.*

On the 5th of April, Mr. Summerfield arrived in Paris, (*via* Lyons,) after a fatiguing journey of six days and nights—his health, on the whole, but very little, if at all, improved. On the 16th, the Anniversary of the Protestant Bible Society of France was held in Paris. On this occasion, the address which he had prepared, and which had been translated into French by the Dutchess de Broglie, was delivered by Mr. Wilder; the author's diffidence of his ability to speak elegantly a language, in which, nevertheless, he was a proficient, deterred him from pronouncing it himself.

The following is the address. It was published in the American papers as a translation, (*from a translation;*) I suspect, however, that it is the original:—

"My Lord—It is with unaffected humility that I rise to address you upon a subject which has now become too vast for human description, and far removed above the eulogy of human praise. The *Bible Cause* has attained such a glorious lustre, that it is like a mirror polished by

* This address is printed in the Fourth Annual Report of the Young Men's Missionary Society, auxiliary to the Missionary Society of the Methodist Episcopal Church, New-York, 1823.

the hand of heaven, and the breath of the earth-born worm who attempts to point out its beauties, rather *sullies* than correctly delineates them. Still, humiliating as this consideration is, and strange as the paradox may appear, we approach it with a degree of *confidence*, for the *very reason that it is the Bible Cause*, firmly persuaded, that although no tongue is adequate to the description, yet it cannot suffer in the *weakest* hands; for the testimony concerning it is so supremely excellent, as to dignify any kind of language in which it may be conveyed.

"I have the honour, my Lord, to represent upon this occasion the American Bible Society, by whom I have been delegated, to congratulate the Sister Society of France on her past success, and to assure her, that the place which she holds in the sympathies and affections of her elder Sister in the West, is second to none! I would that another and a worthier Representative had been chosen, or that my head were frosted with the winters of threescore and ten, that weight of years might have combined with the warmth and zeal of youth, to express the ardency of her affection and esteem; but since, by the grace of God, I am what I am, I dared not suffer any consideration of the weakness of the creature, to interfere with the promise of Him, who 'out of weakness can make strong, and call forth things that are not, as though they were.'

"The statement which has been read has briefly sketched the leading outlines of the last Report of the

American Bible Society; and yet, exalted as must be the views of all who heard it, concerning her great success, I am proud to say, that were your Lordship to visit our happy shore, you would find cause to exclaim with the queen of the South, when beholding the glory of Solomon—'the half was not told me!' Truly, my Lord, 'the word of God has free course among us'—'it runs,'—it outstrips the wind—'and it is glorified!' Opposition, which for a time shewed its hideous shape, and Proteus-like, assumed another and another form, has now quitted the field—or, if objectors still remain, they are like the scattered fragments of a broken enemy, hanging on the careless outskirts of the victorious army by whom they have been conquered, for the mere purpose of teasing by cowardly and fruitless annoyance those whom they cannot overcome. Every anniversary is with us a jubilee; we then indent another and another to the thousand triumphs with which the monument of its far-spread fame is covered!

"There was a phrase, my Lord, in the statement I allude to, with respect to America, to which I would offer a brief remark. You have been pleased to style it a *free country;*—it is so;—but, my Lord, the liberty which reigns there is not peculiar to America; it is the privilege of *kingdoms* as well as *republics*—and the British and Foreign Bible Society, 'which is the mother of us all,' has demonstrated, that the more the people are acquainted with the sacredness of the relation in which they stand 'to the

powers which be, and which are ordained of God,'—the firmer are the pillars of that authority under which they are governed;—this relation can only be truly made known by that very gospel which it is the sole object of the Bible Society to disseminate. The bible, my Lord, the bible, I repeat it, is suited to every political meridian; *to* the towering spirit of the high minded republican it holds up no sceptre, but the sceptre of that monarch, whose 'kingdom is not of this world;' while to the subjects of royalty it proclaims the first law of the throne, 'render unto Cæsar the things that are Cæsar's.' In the camp, it softens the rage of war by the sweet command of peace, 'love your enemies;' while in the cabinet it mollifies the asperity of national pride, by that injunction of eternal justice, 'do unto all men as ye would that they should do unto you.'

"The report of the Protestant Bible Society affords a pleasing testimony, (if testimony were yet needed,) that the Bible Society is the cause of God! I shall *return to* the land from whence I came, with a heart warmed with what I have seen and heard to day, and *there*, in a language with which I am more familiar, communicate the glad news, that in *France*—notwithstanding the torrent of infidelity which has been poured forth within the last thirty years, and which threatened to deluge the land—a spark still survived which 'many waters could not quench;'—and that *now* there are more than 'seven thousand men who have not bowed the knee to the image of Baal!' I

shall tell them, my Lord, that in France there are men who, not affected by the giddy pinnacle upon which high descent and noble birth have placed them, have laid their honour, their reputation, their wealth, at the feet of the cross, counting it their greatest honour to bear 'the burden and heat' of this glorious day, in which the Sun of Righteousness is shining in His strength; in a word, my Lord, I shall tell them, that in France there are kindred souls to those which dwell in transatlantic bosoms, and that many a heart is tuned in full accordance with the angel's message, 'Glory to God in the highest, and on earth peace, good will to men!'

"Mention has been made in your report of the decease of our lamented Boudinot, the late President of the American Bible Society. You have sympathized with us in our loss. Although time has lent its mellowing hand to alleviate our grief, yet still we mourn! He was, in a sense, *one of you;* he became *one of us;* but God has put in His claim against us both, and has taken him to himself! He has been removed to a brighter scene, to a higher mount than Pisgah's top, from whence he may behold the progress of that cause which was the pabulum of the last years of his life, and kept him above the power of death! But I dare not trust myself to enlarge on this tender theme: *you* will meet him, my Lord, after you have ceased from your work and labour of love, as he has done from his! *I*, too, look forward to that scene; till then I have no expectation of seeing your lordship more, nor this august

assembly over whom you so worthily preside; but there we shall meet again! Oh, that we may all be found faithful at that day, and counted worthy to be crowned with glory, and honour, and immortality, and eternal life! Then shall we join the song of the redeemed, 'unto Him that loved us, and washed us from our sins in his own blood, and made us kings and priests unto God and his Father; to Him be glory and dominion for ever and ever, Amen.'"

At the conclusion of this address, which was received with enthusiastic applause, Mons. BILLING, one of the Secretaries of the Society, rose, and replied as follows:—

"Sir,—A more eloquent tongue than my own should have responded to the affecting address which has just been read in your name by our beloved colleague, Mr. Wilder; but the worthy *assesseur*, who expected to perform this duty, being prevented by his official engagements from attending our anniversary, the office devolves on me; from this circumstance, you, sir, and the audience, will excuse the brevity and imperfection of my address.

"The Protestant Bible Society of Paris, cannot but feel deep emotion, to see among the number of distinguished characters that have honoured this anniversary with their presence, a young preacher of the word of God, who has crossed the Atlantic ocean to offer to us the expression of brotherly affection in behalf of the Bible Society of the United States,—a Society, which from the immense ter-

ritory it embraces, the number of its auxiliaries, and the success that has crowned its efforts, occupies one of the first places in that vast system which now encompasses the whole globe, and which, by deriving from the wonderful art of printing every possible aid for the dissemination of the bible, promotes the taste for reading it among Christians, and publishes it in their native tongues to the nations, now plunged in the darkness of idolatry.

"The sacred scriptures were conveyed to the shores of your continent, by the nation by whom it was first discovered, and in part conquered.—The horrible circumstances, under which the gospel was first presented to the monarch of the Mexican empire, we need not now call to mind. They were the fruits of human passions, let loose by war, and by the thirst for conquest. Let us beware of attributing them to religion. The spirit of genuine Christianity is mild and tolerant; it forms the basis of civilized society, and its propagation among idolaters, never had, and never can have, permanent success, but when established in a manner worthy of its heavenly origin.

"Your happy country, sir, was peopled by Europeans, who fled their native land to avoid religious persecution. France has furnished her share of this population. You bring this to our recollection, in naming the pious Boudinot, the first President of your society, to whose memory we have already paid a just tribute. The times are changed in France, as well as in England, and, to speak only of

our own country, you now behold us, sir, re-established in all our rights, civil and religious. Under the sceptre of the august dynasty, to which the destinies of the kingdom have been for so many ages confided, we not only enjoy our peculiar worship as publicly as Christians who *profess* the religion of the state, but also all those institutions which spring from freedom of religious worship, and among others, the one, on whose anniversary we are this day assembled;—where we hear what is doing throughout the world for the increased diffusion of the Holy Scriptures, and have opportunity of contributing to it according to our means. The situation in which our government places us, by the laws of the kingdom, is not less favourable than that of Protestants in other countries of Europe, where the Royal Family and the majority of the subjects profess a different religion, and in which the progress of knowledge is not so far advanced as in our own country. Public opinion, we dare believe, is in our favour, for our object is simple; it seeks no concealment; we discuss our measures publicly; we meddle not with political questions. We are humble agents in the advancement of His kingdom, who repeatedly declared, 'My kingdom is not of this world,' and who taught his disciples to pray to their heavenly Father, 'Thy kingdom come.'

"Our prayers, sir, accompany you to your country. May this voyage have the happy effect on your health, which you anticipated in undertaking it! May you live long to exercise the sacred functions of the office you have

assumed; and may your countrymen realize the great expectations excited by the commencement of your ministry!

"Permit me here to add my expressions of regard for your countryman, Mr. Wilder, who has on this occasion presented your address, and who, after a long residence in France, is about to revisit his native land. It is with the most lively regret that we lose the co-operation of a man so zealous for every thing that tends to advance the interests of piety, and who knows how to proportion his contributions not only to his fortune, but to the wants of the numerous institutions which he has aided us in forming; a christian, in whom simplicity of manners, and all the domestic virtues, are in harmony with the doctrines which he professes and propagates. In whatever place he may hereafter reside, we assure him that we shall ever remember him, and shall each, in the particular sphere in which we act, strive to be imbued with the spirit which animates him, and to imitate his conduct."

The following extract from a letter addressed to Doctor Marinus Willett, in New-York, just before Mr. Summerfield quitted Paris, will be interesting in this place.

"On Wednesday last, was celebrated the fourth anniversary of the Protestant Bible Society of France, and a more pleasurable sensation I never experienced; no, not even in America.—The commission with which my bre-

them in that country had honoured me, placed me in a much higher situation than either they or I could ever have calculated upon; and truly I was loaded with 'many honours,' as St. Paul's phrase is. For a moment, I fancied myself in New-York, and could not but dwell upon the similarity of my situation when I first addressed the Bible Society *there*, and my present. I remembered that I had just arrived, a stranger in a strange land, unknowing and unknown; and yet from that very hour, what friendships did not the Providence of God lead me to form! friendships which will run parallel with the days of eternity! Here I was in a land still more strange, with whose very language I was not familiar—and yet to tell you of those Christian hearts who immediately mingled their flames of love with mine, and formed one common glow, would be a pleasing task indeed, but one, with the particulars of which I should not like to gratify my friend, lest it might feed one latent spark of that dreadful vice which was the condemnation of the devil, and which may yet remain alive in my poor heart, although I assure you I am unconscious of its existence. The manner in which these anniversaries are conducted in France, is far different from ours—but the advantage is greatly on our side. Such is the jealousy of the Catholic interest, that a mandate has been issued, requiring each speaker to *write* his address, in order to its being submitted in *propriâ formâ* to an inquisitorial committee duly appointed! You may conceive my situation and my feelings;—however, though thus cramped up into the space of a nutshell, I complied, and endeavoured to

prepare something that might not be obnoxious: it was poor work indeed, and afforded no opportunity for that lively discourse which an unshackled privilege would have produced. The Dutchess of Broglie, daughter of the late Madame de Stael, kindly undertook the translation of it into French; and at the time appointed, not caring to read it myself, on account of my ignorance of the *Parisian accent*, as it is called, Mr. Wilder favoured me with his services, whilst I stood beside him like a statue. It was received in a way highly flattering to my American feelings, and a very neat address was delivered in reply by one of the Secretaries."

Notwithstanding, however, that Mr. Summerfield was on this occasion "flattered even beyond sufferance"—to use his own phrase—and met with the most affectionate treatment from many Christian friends, he was not at all in love with the French capital. Besides, in his opinion, Paris was not the place for an *invalid;* indeed, he doubted "whether a *sound* man could find any thing like *home* in it." In a letter to his father, he says: "My health is much as when I last wrote you; my cough, though somewhat better, yet remains;—indeed, soon after I arrived at Marseilles, the weather took an unfavourable turn, and it has been *excessively cold.* I have often said, 'Oh, that I had the wings of a dove, then would I fly away to New-York, and never think of seeking a fine climate in France again. I do not think that the weather is worse with you, than it is at this very time, and Paris is the dampest place I have

been in for a long time; this, with the keenness of the air, is killing—however, I will not terrify you by saying any more about it." Political affairs, too, wore a gloomy aspect in France, "and every body," says he, "appear to be seeking refuge in their native land, especially if they have been so favoured as to call that land England or America." Happily for Summerfield, he had ties of kindred in both countries; having therefore received official documents for the President of the American Bible Society, he hastened to revisit once more the land of his nativity.

SECTION XV.

Arrives in England—Fairfield—preaches at Liverpool—letters—attends the Conference at Sheffield—visits many other places—his health but little improved—letters.

Mr. Summerfield, on his arrival in England, sought the Moravian settlement at Fairfield, near Manchester, at which place, as already stated, he had spent five happy years at school, and where one of his uncles continued to reside. Here he found one of his cousins, a young man twenty-one years of age, lying in the last stage of a consumption. Delicate as was his own health, he devoted himself assiduously to administer such friendly assistance and spiritual consolation to his dying relative, as the nature of the case required. For a full fortnight he tenderly watched the death-bed of his beloved cousin; nor did he leave him till death had closed his eyes. It was the only instance, during his ministry, in which he had been called upon to see a person die, and his feelings, as may be supposed, were exercised a good deal on the occasion.

In the month of November, 1828, the writer of these pages paid a visit to Fairfield, in company with his esteemed

friend Mr. J. Everett, of Manchester. Interesting as this tranquil retreat of such an exemplary church community as the United Brethren, must have been to the visitors under any circumstances, yet on the present occasion, the *genius loci* derived its principal charm from its association with the history of Summerfield, in whose memory they felt mutually interested. There was the school-room, in which he had been taught, with the book containing the records of his entry and departure as a scholar; and a number of happy tyros "disporting on the margent green" of the enclosure, as he had done in his day. There was the chapel with its fine organ—the tones of which he had so much delighted to accompany with his juvenile voice—for he was ever fond of singing. There, in one of the dwellings, were more touching memorials of his later visit—an engraved likeness—the couch beside which he knelt, while reading to, and praying for his cousin Joseph—his little American pocket testament left behind, with a leaf still turned down at I Corinthians xv.; and the presence of his uncle himself, who, with his eyes overflowing with tears, referred to the incidents of this earthly interview. And lastly, the neat sequestered cemetery, so remarkable for its simplicity, where (to adopt a single line from the poet, whose description of the burying place of the patriarchs in "The World before the Flood," is supposed to be delineated from a Moravian grave ground:)

"The little heaps are ranged in comely rows,"

and over one of which the surname of "Summerfield" was inscribed.* This visit, so interesting from these associations, was rendered yet still more so by the courteous affability of the Rev. Mr. and Mrs. Pohlman, the resident minister and his lady.

Mr. Summerfield was invited, and actually announced to preach in the chapel at Fairfield, (a distinction never conferred upon a methodist preacher before,) and a large congregation assembled accordingly; but the arrival of an official visitor at the time, and the death of the resident bishop, Moore, prevented this.

[To Mrs. Blackstock.]

"*Fairfield, near Manchester, June 11th*, 1823.

"My dearest Ellen,

"Your *long* and *grateful* letter came to me this morning; it had been left at Fairfield by Mr. Congreve, yesterday, although I lost the pleasure of seeing him, having gone to Manchester. Last night, I spent an hour or two with Mr. Sands; he proceeds to day to Sheffield and Leeds, where I expect also to be in ten days or a fortnight, but must first proceed to Liverpool to-morrow. In Amelia's letter, I have mentioned the afflictions of my uncle's family: it calls to my mind my own, and especially on *this very day last year*. Mr. B. will never forget that day, when stand-

* "Joseph Summerfield, departed, June 8th, 1823, aged 21 years."

ing by my bed in Doctor Sargeant's chamber;—every moment I expected my change,—and having no power to speak, on account of the incessant bleeding from my lungs, I made signs for a writing-table, and being bolstered up in bed in a sitting posture, I wrote the enclosed paper;* it was never seen by any other eye, and in giving it to you, it is not for any other reason, than to put you in mind of that day; and to excite your gratitude and thanksgiving to Him who held my head above the water floods, and again said 'Live!' Oh that it may be to his honour and glory!

"With regard to my spared life, I can say little as to its *long* continuance; *certainly* I shall never see threescore years and ten:—I am only anxious to live to the Lord while I live, and die to Him when I die, that living or dying I may be the Lord's."

On Sunday the 22d of June, he preached in Leed's-street chapel, Liverpool. "It is," says he, when writing home, "the *first time* since my arrival in England; and yet, although I name this to show you that I am not *quite dead*, you must not infer that because I have *begun* I shall continue;—no; it will be *very, very, very*, seldom repeated, and I shall always inform you when it is."—His journal was altogether neglected during the year of his sojourn in England; but it is gratifying to learn from the follow-

* This letter inclosed the testamentary paper given page 210.

ing extract—indeed from his correspondence generally, that while his body was confined by the weakness of the flesh—his soul was at the same time "*progressing*" in holiness.

[To Dr. Samuel Baker.]

"*Liverpool, June 23d*, 1823.

"My dear Friend and Brother,

"I know you will expect to hear something concerning myself,—and this is the cross which my friends compel me to bear daily; I would rather write on any other subject. Well, then, I find that Jesus Christ is the *same* yesterday, to-day, and for ever! He is my unchangeable friend. He is my *all* and *in all;* of late He has been tempering down the natural hardness of my heart, that it may receive some deeper impressions of the mind which was also in Him! I mourn over the baseness of the material upon which this is to be wrought, but still I do feel that the more I contemplate and behold the glory of my Lord, the more I am changed into the resemblance of the original, by the spirit of the Lord.—But what have I said?—And yet is not this the very perfection of our dispensation?—Oh that we may *press after* the fulness of the stature of a man in Christ Jesus! I have lately dwelt much on those inexhaustible words of the apostle John: 'Beloved, now are we the sons of God!—and *it doth not yet appear what we shall be!*' I cannot grasp them,—there is a world of meaning in them!—'It doth not yet appear!' It is not

yet made manifest: but it *shall* appear, and the world which now knoweth us not, shall witness the manifestation of the sons of God; for conformed to our Head, 'we shall be like Him!'—what can this mean?—utterance fails—the heart cannot conceive—

——'We fall before his feet,
And *silence* heightens *heaven*!'—

"As regards my poor body, it is yet compassed about with infirmities; my general health is tolerably good, and except this *cough* of which I complain, I am as I have been since I knew you; my cough is of a singular character, for although I expectorate considerably with it, no weakness is produced, and my natural strength is good; I can walk for hours without fatigue, and eat my food abundantly, and with good relish. I am living with a physician in this town, with whom I have been associated from my childhood, and brought up at the same school, and almost fed at the same table. Yesterday morning I *preached* for the *first time* in England in one of the largest chapels in this town, and felt no inconvenience consequent.

"Remember me affectionately to all my friends in Baltimore, and first of all to my friend and brother Soule; *upbraid* him for not having written to me,—and yet this would come with no weight from *you*, seeing you are in

the same condemnation. Mrs. Dickins, Mrs. Baker, Eloisa, and all the children, share my love.

"Believe me to remain,

"my dear Doctor, ever your's,

"J. SUMMERFIELD."

At the "physician's house" alluded to in the preceding letter, "I had," says the Rev. W. Stewart, "the pleasure of meeting my beloved Summerfield; I was greatly affected at witnessing his pale and emaciated appearance; I inquired of the Doctor, in his absence—'Do you think it possible, Mr. S. can recover?' the Doctor replied, 'with great care, he may live two years, but he cannot possibly live longer.' In this the Doctor manifested his consummate skill, both with reference to the case and constitution of his friend. My *very heart* sighed, and said—'alas! my brother.'"

[To SAMUEL HARDEN, ESQ.]

"*Liverpool, July 10th*, 1823.

"My health is much as when I last wrote; the Good Physician still holds me in life, though with a slender thread: I do not yet know the end of his dealings with me in this respect; but, he is too wise to err, and too good to be unkind,—He will do all things well. I cannot promise myself *long* life, as far as human reasoning directs, though with God all things are possible.—All my desire is, that I may yet stand before Him in his sanctuary a little

longer to point poor sinners to the scene on Calvary—the bleeding Jesus—

> 'Happy, if with my latest breath,
> I may but gasp His name;
> Preach Him to all—and cry in death,
> Behold, behold the Lamb!'

"My heart was much rejoiced yesterday by a circumstance little looked for: a man called upon me, to acknowledge me his spiritual father, of whom I had not the most distant recollection; he lives in Arklow in Ireland, and having heard that I was in England, he set off for no other purpose than to lay his eyes on me, as he said, once more. He informed me that four years ago, as I was preaching in that town, in the open air, 'for no other place was large enough to contain the multitude,' God converted his soul, and gave him a clear evidence of his acceptance, which he has since retained. He reminded me of the text on the occasion—'They that sow in tears shall reap in joy;' and I found that he had the sermon almost written upon his heart. These are comfortable results of our weak labours; we see not now the fruits; it is often not until after the labourer has fallen asleep, that the seed springs up; and the death of the minister has often given birth to many precious souls, who had been heretofore only hearers of the word;—may this thought comfort us continually, and may we know the application of the Apostle's words, in more

than their primary sense, 'for me to live is Christ,—but to die *is gain*.'"

In a letter to Mrs. Blackstock, dated Liverpool, July 10th, 1823, occurs the following passage, "your second letter of the 13th is almost exclusively devoted to the subject of my health and my return home; I know they are *both* interesting subjects, and often mix themselves with the fireside conversation, and often afford a theme to break the silence which sometimes exists in the chief seat of the table. My health! and my return home!—I feel myself growing dull,—or rather sorrowful; *home* is a word which has a spell in it, and I am now operated upon by it almost to a momentary melancholy. Sometimes I view the distance *so* great, and *so* measure the ocean that rolls between us, that I start and say, 'shall I ever see that place again!' At other times, I am so buoyant, that I consider it but as *two steps*, by one of which I take my foot off Europe, and by the other, set it on America; I believe, however, both these ways of viewing it are erroneous—they are the *extremes*; may God help me to overcome all difficulties, and bring me to the desired haven!" His letters to his younger sisters, to his father, and to Mr. Blackstock, breathe similar sentiments.

On the 30th of June, the British Conference opened at Sheffield, at which place it is sexennially held. At this celebrated mart of cutlery, Mr. Summerfield spent about a week, during which he was domiciled with my worthy

friend Thomas Branson, Esq.—partaking the elegant hospitalities of this gentleman's house with his old and valued friend Dr. Townley, and the Rev. Mr. France, who having travelled at Preston, was not unknown to the family. His appearance was very unhealthy; his countenance, formerly so fair and delicate, appeared to be puffed up, and slightly cadaverous in its hue: he complained chiefly of a pain in his side, which was so violent one night, that he told Mrs. Branson, (who nursed him with a mother's care,) in the morning, that he had with difficulty refrained from calling them up, in order to obtain the assistance of a surgeon to open a vein.

At this Conference,—to the sittings of which Mr. Summerfield was freely admitted, and treated with great respect,—the Rev. Messrs. Richard Reece and John Hannah were appointed to proceed to the United States, to reciprocate the friendship of the American Conference, which had been expressed four years before, by their representative, the Rev. John Emory. It was agreed that Mr. Summerfield, on his return home, should accompany these gentlemen to America. Ultimately, however, this arrangement was overruled by unforeseen circumstances; and I am happy in being able to account for an incident unpleasant to the feelings of both parties, in the words of Mr. Hannah himself:—"That Mr. Summerfield did not accompany Mr. Reece and myself in the same ship, was a source of great disappointment to us; but it arose entirely from a private cause. Mr. S. was waiting for his brother,

who had been spending some time I think in Prussia ; and when he found that he was unable to sail so early as we intended, he expressed a wish that we would wait a fortnight longer. This it was impracticable for us to do, as our arrangements were fully fixed. We were, therefore, under the necessity, though with painful reluctance, of taking our departure without him."*

After his return from Sheffield, and having visited, among other places, Frodsham, Birmingham, Manchester, Liverpool, and Runcorn, he took up his residence with Anthony Badley, Esq. a gentleman of piety and fortune, then residing at Weston Hill, near the latter place. While under the roof of his kind entertainer, a portrait was painted of this "in every respect, *extraordinary young man*," as Summerfield is justly designated by Mr. Badley. This picture, which the worthy owner regards as a "beautiful likeness," has been by him courteously transmitted for the author's inspection : may Mr. Badley be long spared to contemplate this precious memorial of such a friend in his present residence—Llanrhydd House, in the far famed and beautiful vale of Clwyd, North Wales.

Towards the latter end of the year, he opened a handsome new chapel at Bilston in Suffolk ; it is to a print of this house, that he refers in the last clause of the following extract of a letter to his youngest sister : "I have of late

* Ex Epist. J. H. penes me, Feb. 28th, 1829.

more resembled the *wandering Arab* than the *domestic European*, and have literally had no certain dwelling place. However, lest you should imagine, that like the Arabian, I have been dwelling in *tents*, and not in *ceiled houses*, I send you an engraving of one of my visiting places—and a most lovely one it is, as ever you saw."

[To Dr. Samuel Baker.]

"*Liverpool, October 24th*, 1823.

"The climate of England has been more congenial to me in every respect, [than France,] and I rejoice to say that my inner man is renewed day by day; I love my Master, and I love his work; I love his wages, and I love his servants; and if I hate any thing, it is my own life,—for I count not my life dear to me, that I may finish my course with joy, and the ministry which I have received of the grace of God. As respects my bodily health, it is greatly improved, and I now look forward, with some well grounded hope, that I shall be restored again to your prayers,—if it be but for a little season.

"I am now directing my face toward America; God is my record how greatly I long after you all! Early in the year I hope to take my departure,—but you shall hear from me before that time, so as to know my final arrangements. I have just returned from Birmingham, where I have spent a month most delightfully; I was a good deal with Mr. and Mrs. Foxall, who are both well, and now travelling among Mr. F's. relations in Wales."

The following letter was addressed to Captain Williams, a member of the Baptist Church, who generously gave Mr. Summerfield a free passage from America to Marseilles, in the fine ship *Six Brothers*, of which he was the owner :—

"*Runcorn, December 22d*, 1823.

"My dear Captain Williams, my christian friend and brother, whom I love in the truth.

"At this season of the year, it is natural that I should have you much upon my mind ;—not that I have ever forgotten you, for God is my record, that I have good remembrance of you in my prayers ; but at this time especially, when I am reminded of my departure from my family and friends, as on this week, a year ago, I cannot but connect with this recollection, the grateful feelings which pervade my whole soul towards you. I have never thought of you, but with affection ;—and I have wondered what could have moved your unmerited kindness to me, who was altogether a stranger to you ; it was not the 'friendship of the world,'—this induces every man to look on *his own things* only, and weigh accurately the profit that would accrue from every transaction ; but your *disinterested* kindness bears a higher stamp than nature ever impressed,—I see in it the counterpart of an apostle's doctrine, 'loving *Him* that begat, we love *them* also that are begotten of Him :' and unworthy as I am to be accounted a disciple of our common Lord, yet you have done

what you *have* done in regard to this relationship. I can only endeavour to heap blessings on your head; *thanks* is a poor return,—and I should mourn over my poverty much more in reference to my friends, if I did not remember who hath said, '*a cup of cold water* even, given to a disciple in *the name* of a disciple, shall not lose its reward.'—I can boldly, therefore, transfer my debt to Him who has promised to repay; I feel confident that my God will supply to you all my lack out of His riches in glory by Christ Jesus! Thanks to you, my dear friend, again and again; and may the Incarnate Immanuel, whose advent into this lower world we at this season commemorate, take up His residence within your heart, and sanctify you throughout body, soul, and spirit! This is the will of God concerning you, and faithful is He that hath called you, who also will do it;—be strong in the faith of our Lord Jesus Christ, hold fast that which you have attained, and *press on;* that when you fail on earth, you may be received into everlasting habitations! *Amen and Amen.*

"If you see Captain Mason, remember me affectionately to him; he was every thing to me that I could wish, a father, a nurse, a servant; and with all the trouble I gave him through my weakness of body, he never seemed weary of serving me, to the utmost of his power. May God reward him a hundred fold! Farewell.

"Your affectionate friend and servant,

"J. SUMMERFIELD."

In a letter to his father under the same date as the preceding, Mr. Summerfield wrote as follows—and the intelligence was melancholy indeed, with reference to a gentleman who had shown him no small kindness in the United States:—"When I reflect upon the loss of many of my friends and acquaintance in the past year, who promised a long—long term of years—I am lost to know why I *linger* here below. This morning I have received the intelligence of the sudden death of *Mr. Foxall;* he was fully calculating on returning to America with me and brother Reece; a few weeks ago, I parted with him, full of health,—and now he is no more! 'Be ye also ready,' is sounding in my ears ever since."

On the 10th of February, 1824, he wrote to his old class-leader, the Rev. Patrick French, then a Wesleyan Missionary on the island of Antigua, in the West Indies.

"*Runcorn, near Liverpool, February 10th*, 1824.

"My ever beloved father and friend, whom I unceasingly love in the truth!

"What shall I say unto you?—not that the difficulty arises in the want of *matter*, but in the selection from that abundance of it which now presses upon my mind, the moment I undertake to write to you. * * * *

"Although I have been in England ever since the month of May last, I have not been able to visit Ireland;

—I thought I perceived an unwillingness on the part of the Irish preachers;—indeed I scarcely think they have *from their hearts* forgiven me for leaving them: but the authority of a parent—and that a *pious* one, compelled the change,—and I am now *satisfied* that the good hand of my God was with me. He has prospered me in America, above all that I could have asked or thought; but I dare not trust my own heart to enter into particulars,—'the day shall declare it.' In reference, however, to my much loved Ireland, I am now quite relieved by two letters I have received within the last week, from my *best friend* in all that country—my dear *William Stewart;* I only regret that I cannot now accept his invitation to come and receive at the mouths of many, the welcome of their 'inside hearts,'—as he calls it. But alas! with all this, there is mingled the intelligence that *brother Steele* is gone to his reward! O that we may ever stand with our loins girded up, ready to follow the bridegroom whenever He appeareth!

"I am, as ever,
"your's in the best of bonds,
"J. SUMMERFIELD."

His friend Mr. Badley having removed from Weston Hill to Linacre, to avoid the winter's blast, to which the former situation was exposed, Mr. Summerfield accompanied him to the new residence, and, says he, (January 29th, 1824,) "a more delightful spot I could not have chosen." "Since my last," he observes, "I remain much as usual; indeed,

I am like a '*creaking gate*,' whose hinges are half consumed, but yet hangs on." From this retreat, he wrote again to Mr. Blackstock, "14th of February, 1824—Valentine's day." This letter, in which he "mourns over the *unmethodistical* conduct" of some of the members of the American Society, was the last he wrote from England.

SECTION XVI.

Returns to America—attends the Baltimore Conference—ordained an Elder—appointed a Missionary within the bounds of Baltimore Conference—extracts from diary—mission to the Wyandott Indians—at Baltimore in extreme debility.

Mr. Summerfield had now been fifteen months absent from America, and although the latter moiety of that period had been spent in England, the land of his nativity, and amidst generous friends and Christian brethren, who evinced towards him the greatest respect, he felt nevertheless that he was from home. His bowels yearned towards his father, his brothers, and sisters, whom in recollection, as well as in imagination, he saw assembled about the domestic hearth, the happiness of which he knew suffered some diminution on account of his absence; and where, as an invalid, he could not but fancy he might find that repose which appeared still to be so necessary for the re-establishment of his shattered health. But above all, he sighed to be again engaged in that blessed work of calling sinners to repentance, to which his whole soul was so entirely given up.

His return to America had, as before intimated, been expected by a packet vessel which sailed in February; and how cordial a welcome awaited him from one who is now a Bishop of that church of which he was a minister, will be seen from the following extract of a letter written by the Rev. Joshua Soule, from Baltimore, March 25th, and addressed to Mr. Summerfield, at New-York:—"I received information through the *Commercial Advertiser*, of the arrival of the packet, and the names of the passengers, the morning previous to the receipt of your letter, and I shall not attempt to describe my feelings, when I read the names of Messrs. Reece and Hannah, and found not yours—but my painful apprehensions were but for *a day*; and I assure you when I ascertained that the cause of your delay was not sickness, or any peculiarly adverse providence, I rejoiced with thanksgiving.—Welcome! thrice welcome, my dear John, to the shore of my *native*, and your *adopted* home!"

On the 16th of March, 1824, he bade farewell, alas! a *final* farewell, to England, and embarked on board the *Orbit*, Captain Tinkham, and on the 19th of April, arrived in New-York—"contrary to all my expectations, with a slight degree of improved health." Three days after his arrival, he attended the Anniversary of the Missionary Society; and on the Sunday following, he preached at Brooklyn, New-York, to an overflowing congregation.

On the 1st of May, he proceeded to the General Con-

ference held in Baltimore, halting by the way to preach at Philadelphia. His emotions may be better conceived than described, on being thus permitted once more to hold forth the word of God in the city, where, two years before, his life had been despaired of. Great as had been his former popularity, he still found the Philadelphians his "*unchangeable friends*;"—his reception was equal to his expectations.

He attended the sittings of this Conference, and on the 19th of May he was ordained *Elder*. The Rev. Richard Reece, from England, preached the preparatory sermon, and Bishop M'Kendree presided; Bishops George and Roberts were also present. "I was presented," says he, "by my valued friend and brother—now my Bishop—*Soule*, and he, with Mr. E. Cooper, F. Garrettson, Josiah Wells, assisted in the laying on of hands. To describe my feelings is impossible—it was a day never to be forgotten! I renewed my vows unto the Lord, in the presence of the most august assembly I ever expect to meet on this side of heaven!"

The following is the Certificate of ordination:—

"*Know all Men by these Presents*, that I, William M'Kendree, one of the Bishops of the Methodist Episcopal Church in America, under the protection of Almighty God, and with a single eye to his glory, by the imposition of my hands and prayer, (being assisted by the Elders present,) have this day set apart JOHN SUMMERFIELD for the office of an *Elder* in the said Methodist Episcopal Church, a man

whom I judge to be well qualified for that work; and I do hereby recommend him to all whom it may concern, as a proper person to administer the sacraments and ordinances, and to feed the flock of Christ, so long as his spirit and practice are such as become the Gospel of Christ.

"In testimony whereof, I have hereunto set my hand and seal, this 19th day of May, in the year of our Lord one thousand eight hundred and twenty-four.

"WM. M'KENDREE. (*Seal.*)

"*Conference Room, Baltimore.*"

In consequence of the precarious state of his health, and the advice of physicians, he was appointed by this Conference a Missionary within its limits for the ensuing year. The following letter, signed by the presiding Bishop, will most clearly illustrate the scope of the instructions of his Christian fathers and brethren. The recommendation with regard to *Sunday Schools* is honourable to the assembly from whence it emanated. An attention to the "spiritual and eternal interests of the rising generation," is an object worthy of Episcopal commendation; and happily we have lived to see the day, when the dignitaries of America, Methodist and otherwise, are not alone in their attention to this important duty of the Church of Christ.

"*Baltimore, May*, 1824.

"DEAR BROTHER—

"I herewith acquaint you with the determination which has been made on the subject of your appointment

for the ensuing year, in the fulfilment of which you are to hold yourself amenable to the Baltimore Conference. You have been nominated a 'Missionary within the bounds of this Conference,' similar to the arrangement made in your case last year, but which your absence from the country prevented from going into operation. Conformable with this arrangement, it will be your duty to visit as many of the principal places within the bounds of the Baltimore Conference, as may be practicable, having a special reference in all your journeyings to the promotion of the interests of our Missionary cause: this may be accomplished by forming auxiliary branch societies, holding anniversary meetings, and raising collections at all convenient opportunities: in short, by every means exciting among our people a missionary spirit, worthy of the wide and greatly extending work among us. Closely connected with this, are our sabbath school institutions; and I earnestly desire that you will do all in your power to promote the spiritual and eternal interests of the rising generation. But superior to all these, I trust you will ever keep in view in all your ministrations, the great design which we believe that God intended to accomplish in the world, in making us 'a people that were not a people,'—I mean the knowledge not only of a *free*, and a *present*, but also a *full* salvation: in other words, a salvation *from all sin*, unto *all holiness!*

"Insist much on this, build up the churches herein, and proclaim aloud that 'without holiness no man shall see the

Lord:' under the guidance of the *Spirit of holiness*, this doctrine will be acknowledged of God: 'signs will follow them that believe,' and press after this uttermost salvation, and our people will bear the mark of their high calling,—becoming 'a holy nation, a peculiar people.' Never forget that no doctrine which we have ever preached, has been more owned by the *Head of the Church*, and I doubt not, but the success of your Mission may mainly depend on your zealously holding forth this great salvation.

"But although the arrangement within will confine you officially to the Baltimore Conference, to attend to which will be your first concern, yet from conversations I have had with Dr. Baker, Dr. Wilkins, and other friendly physicians, I deem it adviseable that you should be allowed the privilege of extending your range of travel according to the seasons of the year, in order that your health may become permanently re-established.

"I therefore permit you to visit any part to the north of this Conference in the summer season, and to the south in the winter season, as may be recommended to you by your physicians: at the same time urging upon you to have special regard to all the preceding objects of your mission, in every place whither you may go: sincerely praying that the Head of the Church may acknowledge your labours, not in word only, but in deed and in truth.

"Your's, affectionately,

W. M'KENDREE."

May 29th, Mr. Summerfield returned to New-York, "exhausted in body, depressed in mind, but confiding in the God of Providence and Grace." And in a letter to Dr. Baker, he remarks, "we had a tedious journey of it, and although I rested at home the whole of yesterday, I still feel the effects; my sister was still more jaded, and prefers staying on the island to accompanying me into the city; however, after the fatigue is over, as to its effects, I hope we shall both show that the kindness of our friends in Baltimore has produced 'marrow in our bones.' For my own part, my friends here speak very flatteringly of the change in my appearance; I hope it may be permanent, and that my future stay among you may tend to the prosperity of my body and my soul."

He preached in Brooklyn at the dedication of a new Methodist church, on the 6th of June: the Rev. J. Hannah from England preached on the same occasion. And on the following Sunday, he occupied the pulpit in John-street Church, New-York; in connexion with this service, he remarks,—"I never remember so gracious a time under my feeble ministry!"

After corresponding with Dr. Baker on the propriety or impropriety of his visiting the city of Baltimore in the middle of summer, he resolved, in accordance with professional advice, and in the company of a gentleman from New-York, to make a Missionary excursion northward. He was at this time so feeble, that he dreaded to under-

take the journey, and yet, says he, "I was fit for nothing else." He took the steamboat to Albany, at which place he joined his companion, in whose carriage they proceeded through New-York state, into Vermont, and to Middlebury, where they arrived on the 31st.

To those who knew, and loved as he deserved, the subject of these memoirs, it cannot be uninteresting to trace his progress through the brief remnant of his ministerial career. The very names of the places which he visited will form memorials, interesting to the recollections of many who will delight to recall, with the pious memory of the preacher, the scenes and circumstances which distinguished his ministrations. To avoid tautology, and at the same time to identify Mr. Summerfield himself as much as possible with the progress of his mission, it will be best generally to quote from a very laconic diary, which he kept after his return to America, such entries as may appear interesting.

"*August* 1*st*, 1824. I preached in Middlebury on Sabbath morning,—and was so exhausted in consequence, that the remainder of the day was indeed a burden to me; but the Lord blessed my soul!

"4th. I preached in the Presbyterian church, taking up a Missionary collection for our Indian Missions, amounting to twenty dollars—a great thing for Middlebury.

"8th. Sunday. I preached again in our church; and never did I experience so great an increase of health and vigour, as in the past week. My health seems renewed like the eagle's!

"10th. I preached in Burlington, in the court house, to a *polite* audience: and spent an agreeable afternoon, at the house of the Governor:"—he was a brother of Judge Van Ness, of New-York.

"11th. I proceeded as far as Montreal in Canada; even here I found many friends.

"12th. I addressed the anniversary assembly of the Montreal Bible Society.

"15th. I preached this morning in the Methodist chapel; our Society here, is supplied by missionaries from the British Conference.

"16th. I visited the Indian settlement of Cochnawaga—a Catholic priest resides among them.

"18th. I preached again in Montreal in behalf of the Lancasterian Free School, and collected one hundred and ten dollars.

"20th. I preached in the Socinian church, (Burlington,) at their earnest request. I bless God that I had courage

sufficient not to prevent me from keeping back any part of the counsel of God. They were offended, and refused to come to hear me again.

"22d, Sunday. I preached in the Presbyterian church, and raised a collection of thirty-four dollars in aid of our Missions.

"23d. Departed from Middlebury, and arrived safely at Pleasant Valley, in New-York state, on Friday following, where I preached the same evening, to such a congregation as we could raise.

"29th. I preached at Poughkeepsie *twice*. This is the first venture of the kind I have made since my hemorrhage in 1822. I found myself so far improved by this my journey, that I was less fatigued than I had been by preaching *once* on the first Sabbath at Middlebury. In the afternoon, I accepted the offer of the Reformed Dutch Church—being the most spacious in the town. Next day I took my departure for New-York, where I arrived safely on Tuesday, the 31st inst. after an absence of five weeks. My health is now better than it has been for some years, so that I am persuaded this journey was of God."

[To Dr. Samuel Baker.]

"*New-York, 6th September*, 1824.

"My Dear Doctor—

——— "In labouring more abundantly than I have

done at any period since my affliction in Philadelphia, I have been supported by the great Physician of body and soul, and while strengthened in the inner man, I have found also that the tabernacle has undergone considerable repair, and that my health is much improved; how long this mercy may be continued to me, I know not; I wish to improve it to its full extent, and work while it is called to-day. I feel that I hold life by a very feeble tenure, and I wish therefore ever to be found in the spirit of sacrifice.

'I rejoice to learn that *your* tour has been no less beneficial than *my own*, particularly in reference to her on whose behalf it was mainly undertaken;—may she be long continued to you, to be blest and to be a blessing. I now look forward to my return among you with less painful forebodings—the gloom which hung around the horizon of Baltimore, whenever I turned my eye in that direction, is now considerably dissipated, and I anticipate a brighter scene, if God permit.

"On Thursday next, the 15th inst., I leave this city for Philadelphia, so you see I am now inclining my steps towards your little Bethany, where I hope ere long to mingle with 'Martha and her sister, and Lazarus,' and oh, that your household may have as distinguished a character as that of Martha, 'and the family whom Jesus loved.'——

"Believe me, my dear Doctor,

"Ever yours, in truest affection,

"J. SUMMERFIELD."

On Saturday the 18th, he arrived in Philadelphia, and on the following day preached to an immense multitude. Ten days afterward, the Missionary board of the Philadelphia Conference appointed him to travel within the states of Pennsylvania and New-Jersey, for one month, to form auxiliary societies, and to take up collections in aid of this institution. In a letter to Dr. Baker, he says—"My health remains *good*—good for *me;* I still labour a little for Him whom my soul loveth, and for whom I would gladly spend and be spent. I have indeed been considerably disappointed by my long separation from you, to which nothing would have reconciled me, but a belief that I was not out of the line of duty. I think I can positively state the time, please God, when I shall be with you—but then it is a period so distant that I am afraid 'hope so long deferred will make the heart sick.'—And yet, what is a month—a little month? Agreeably with Bishop M'Kendree's request, I have made my arrangements to devote a month to travel within the bounds of this conference, for Missionary purposes. To-morrow I depart, in company with my dear Thomas (Rev. T. Sargeant.) I have made my calculations, and determined to leave here on Monday, the first of November, arriving in Baltimore the following morning."

He accordingly preached, with reference to making collections, and forming auxiliary Missionary Societies, at Westchester, Springfield, Churchtown, New Holland, Strasburg, Lancaster, Columbia, Harrisburg, Mariet-

Reading, Joanna, and on the 15th of October, he returned to Philadelphia. After visiting New-York, where he remained till the 27th, he again set out on his mission.

"November 1, 1824. Met the Committee of the Missionary Board of the Philadelphia Conference, and delivered my Report. The whole amount collected was three hundred and fifty-eight dollars, and six auxiliary societies established. They apportioned me one hundred and eighty-five dollars, of which I gave Thomas fifty dollars; travelling expenses were thirty dollars, so that it left me one hundred and five dollars clear. This is the first church property I had received for *two years*, and I disbursed it all upon my dear father in his affliction.

"2d. Procceded to Baltimore. 4th. Preached in Light-street, for the first time since my return. I am now comfortably settled here; nothing can exceed the kindness of Dr. Baker and his family! Their love to me is wonderful! My God, do thou remember them!

"1st December. Preached to the children in Light-street. 9th. Preached again to the children, and collected from them eighty dollars, to remit to my dear Brother Finlay, who writes to me most plaintively to raise him fifty dollars. The gold and the silver is God's." The autograph acknowledgement of this devoted apostle, who was then labouring among the Wyandott Indians, lies before me. It is written from Upper Sandusky; and I will not wrong

the character of the living, nor the memory of the dead, by leaving where I find it the following extract, the interest of which will not be diminished by its simplicity:—'Dear brother, above all, I want your prayers, and the prayers of all the good people of your city. Sometimes I feel lonesome, and yet I am not alone if I have but the prayers of the saints, and the comforts of God's Holy Spirit. I often, when lying in the woods, on a piece of bark, taken from some lofty oak of the forest, think how many of God's people are now praying for me, and sometimes I am so overwhelmed with a sense of the goodness of my most precious Jesus, that I cannot contain myself. Glory be to God! I feel a sacred flame this moment burning with gratitude to him who never sleeps. Nor does He despise the day of small things. Oh, that I was more holy, that I might be more useful to my fellow mortals, and be able to spread my Saviour's name through all the tribes of the forest. Your son* John is a fine boy, learns well, and promises to make a smart, and I hope, a most useful man. As he is not in need, I do not think it necessary at the present time for you to send him any thing. If you had an opportunity to send some small present, to let him know

* An Indian boy, named *John Summerfield*, at the request of the Juvenile Missionary Society at Baltimore. A certain sum, I believe one hundred dollars, entitles them to the privilege of naming a Boy or Girl. At the anniversary alluded to they named *John Wesley, R. Whatcoat, F. Asbury, Mary Fletcher, W. M'Kendree*, and *John Summerfield*.

that you had not forgot him, and some advice, which is a great thing amongst our children from their friends, it would be of benefit to him, and let him know that you heard that he is a good boy; and that as he has become your son, you wish him to continue to be so, and to learn his book, &c. Give my love to all my juveniles in Baltimore that you see, and tell them that their children are doing well; to all my acquaintances, and to all that love the Lord Jesus in sincerity. I am, with every sentiment of esteem, your suffering brother in the bonds of the gospel of our Lord Jesus Christ,

"JAMES B. FINLAY."

The following entry in Mr. Summerfield's diary will show that the imposition of his name was not confined to the Wyandott boy above mentioned:—"December 16th, 1824. Went to open the 'Summerfield Chapel,' at Elkridge landing, accompanied by Mr. Nevins, and other friends. The Lord was graciously with me, and suffered not his word to fall to the ground."

While at Baltimore, in the month of December, he submitted to a course of salivation; that this would be beneficial, was alike the opinion of Dr. Baker, with whom he now dwelt, and of the physician with whom he resided some time while in Liverpool. Of the favourable result of this severe experiment, his friends as well as himself were very sanguine. Writing to Mr. Blackstock, he says:—"It is expected that in the spring I shall *fatten* up after

it, and visit you with a renewed constitution. My mouth is very sore with the mercury, which I rub on my right side every night, and yet I am well able to preach, although I moderate myself to *once* a week, viz. on Sunday morning, and occasionally exercise at public anniversaries on the week days, Bible Societies, Bethel Unions, Sunday and Free Schools, Missionary Societies, &c. all appearing to fall due just at this time.—You need not, however, be uneasy; I am in kind hands under Dr. Baker, and he will not suffer me, even *were I inclined*, (which I assure you I am not,) to do any more than is quite consistent with my circumstances. I stay *in* always in the evenings, and have determined not to go to any tea parties, except to *weddings*, for I have begun to marry *others*, though I have no prospect of such a change for *myself*, so that I am sure you will commend my prudence."

Weak as he was, he still continued to preach: after service in Light-street on Sunday morning, although he found his Master's promise, "Lo, I am with you always!" graciously fulfilled; yet he remarks—"My physical powers are very weak, and I have seldom been more exhausted than at the close of this exercise—I had to retire to bed. O how should I value a sound constitution, were it the will of God! But it appears to me, I am appointed to halt upon my thigh all the days of my life. Well! these light afflictions are not worthy to be compared with the glory which is to be revealed!" How meekly resigned

to the will of God! Content to "halt upon his thigh," after long wrestling with the angel, and having obtained from Him the blessing which in Ireland he so often and bitterly agonized to find. The day following, he writes:—"My affliction is so increased, that a consultation of physicians was held to-day. I am interdicted all public labours! I am the subject of constant fever. 'Lord, thy will be done!'"

On Christmas day, notwithstanding his general debility, and that his mouth, from the recent effects of the mercury, was almost too sore to allow him to speak, the absence of Mr. Nevins left it almost imperative upon him to take an appointment. "I have resolved, therefore, (says he) to hold out to the end of the year, and then *rest:* if not, I shall soon be carried to my rest in the grave—I preached this morning, (December 25th,) to the *coloured people* in Sharpe-street, and the word came with great power—we indeed realized the hymn we had been singing:

'O would'st thou again be made known,
Again in thy *spirit* descend!
And set up in each of thine own,
A kingdom that never shall end!
Thou only art able to bless,
And make the glad nations obey;
And bid the dire enmity cease,
And bow the whole world to thy sway!'

The poor Africans appeared to be let into heavenly places; every heart was full!

"Sunday, 26th. Heard Mr. Bascum in the morning, and preached myself in the afternoon, at Mr. Nevins', from 1 Cor. xvi. 22. My strength now seemed entirely gone!

"Monday, 27th, with a view of fulfilling my final engagement for this year, unwell as I was, I submitted to be carried to Mr. Henshaw's church, to address the anniversary meeting of the Young Men's Bible Society. During the meeting I sat in great pain, and as soon as I had done, was obliged to be carried home. For the remainder of the week, I was confined to the house, and lost the enjoyment of all the sanctuary services with which the old year usually closes among us."

SECTION XVII.

Extracts from Diary—letters—returns to New-York—last illness—death-bed expressions—dies in the Lord—public sympathy—funeral—monumental inscriptions.

"TOWARDS the close of any book of biography, in which we have been peculiarly interested, there is something of apprehension experienced, as we approach the last pages; we know the catastrophe which consummates every work of the kind, because the same is the consummation of every human life. Whose heart has not palpitated? whose hand has not trembled as if it felt a feebler pulse at turning over leaf after leaf? and whose eye has not keenly, eagerly, yet afraid and revoltingly, glanced on to the very line in which the last agony is described, as though it saw the dying look of one, who had been 'very pleasant in life,' and from whom, even 'in the volume of the book,' it was hard to be divided? Yea, and we read, with prophetic anticipation, the record of the last moments of our endeared companion, as one warning more of our own being so much the nearer than when we first became acquainted, though it were but a few days ago."* The

* Montgomery's Introduction to Memoirs of Mrs. Susan Huntington, of Boston.

foregoing passage, so characteristic of the authority whence it emanated, is not more striking than true; and no reader having the common sensibilities of our nature—especially if those sensibilities are refined and exalted by religion, pure and undefiled—can have proceeded to this point in the affecting narrative of Mr. Summerfield's earthly course, without feeling something of the touching presentiment above referred to.

We perceive with certainty how soon some fondly indulged hopes will be disappointed, and how shortly and surely some forebodings will be realized. This species of knowledge seems almost to annihilate the scope and indulgence of anticipations, that owe their existence to that uncertainty with which the good providence of God has so mercifully overhung the exigencies and duration of every human life. As the final period advances, the incidents of many past years appear to crowd their recollections into the brief remnant of weeks or days that are behind; and in the records of the life of a good man, the memorials become increasingly precious to the heart, as they diminish in bulk to the eye—not so much from any difference in their nature, as peculiarity of situation. They are, as it were, the key-stones of that arch of existence, whose span extends from time into eternity, either segment of which—the dimly receding past, or the invisible future—appear alike to owe their connexion, if not their stability, to that which forms the point of contact.

Under the date of February 11th, 1825, Mr. Summerfield, weak as he was, and yet residing at Baltimore, recommenced his diary. "I am," says he, in the introductory paragraph, "truly a mystery to myself! The old year has rolled away, and the new year is fast following it, and no record of the dealings of God with my soul! O tell me why—

'Why, my cold heart, art thou not lost
In wonder, love, and praise!'

The temptation of postponing all attention to my diary to *a more convenient season*, still haunts me, and by yielding thereto, I am continually brought into darkness. My affliction of body is urged as a reason; and indeed since the year commenced, I have been *greatly* afflicted: but then I may never be otherwise, and thus while vowing for *to-morrow, to-night* I die! Painful, then, as it is to flesh and blood, I am resolved *again*—yes, *again*, often as I have done it before,—that, God being my helper,

'I'll praise Him while he lends me breath!'

and henceforward record from time to time, more faithfully, what he hath done for my soul.

"My mind has been for some time in *great darkness!* I seem to have gone clean out of the way; I have no light. The new year opened propitiously to many, but ah me!

that day was as the former." Here is distress and fear again. The dark lantern of the body often obscures the light of the soul clear shining within, so that it is hidden even from him who possesses it—yet, yet, it will, it will break out at lucid intervals, and cast its bright beams, not on himself alone and his path, but upon all things and persons around him.

And accordingly, in the very next entry, when speaking of preaching in Light-Street Church, from 1 John i. 9. he says—"Never do I remember to have been more greatly blessed myself, or made a more general blessing to others; for a short season, even all that day, I was in the suburbs of the heavenly city—O that I could have remained there without ever descending!"

"January 31st. This is my birth-day. Time strikes a solemn knell this day to me;—it may mean, '*this year thou shalt die!*' I am truly surprised that I am so little alive to this interesting season; my birth-day was always an uncommon event in my estimation, and my feelings were peculiar—but oh, how my spirit groans beneath a cumbering load of weakness and affliction, and how little are my spiritual enjoyments! O Lord! revive thy work!

"February 6th. Sunday. I preached in Eutaw-street Church, on 'What shall I render to the Lord,' &c. Afterwards the communion was administered to a multitude beyond any number I ever saw in that solemn ordinance;

the serving of the tables occupied an hour and a half—but O, the Master was there! and the spirit was willing and enabled to endure the fatigue.

"February 11th. This day I have been greatly blessed in reading Wesley's Sermons on the *Wilderness State*, and *Heaviness through Manifold Temptations*. My clouds are beginning to break away; I have determined to live nearer to God than ever, that like Him I may know *no darkness at all!* Lord, lift thou upon me the light of thy countenance.

"February 13th. Sunday. Preached this morning in Caroline-street Church, on Isaiah l. 10. I believe it was made a general blessing. This evening I had a most profitable fire-side conversation with the kind family with whom I reside; their love to me is wonderful! Lord, remember them for good!

"February 14th. Received the intelligence of the decease of Brother Ross (of New-York) on Thursday evening last; he was interred yesterday afternoon. Father of the fatherless! remember his orphans, and his poor afflicted widow! One of the lights of our Church, and one of the hopes of our Israel, is extinguished in this event. He was a burning and a shining lamp!—And I am yet alive!

"Yesterday afternoon I heard a profitable discourse from brother Wells, on 'Consider one another to provoke to love,'

&c. His remarks on the words 'consider one another,' I hope never to forget. Consider the age,—the constitutional temper,—the educational impressions, &c. &c. O if we considered one another more, how it would lead us tenderly to *caution, advise, reprove* one another in love! and how little of evil speaking would there be, were these solemn words always impressed on us—'*with what measure ye mete*,' &c.—God will fulfil this to us; 'tis awful!"

This was the final entry; the last string of the breaking heart seems here to have sounded; and it is remarkable that this is a caution against "evil speaking," of which he had tasted often the wormwood and the gall, even among religious people.

[To Mrs. Bethune, of New-York; written a few months after the death of her husband.]

"*Baltimore, January 14th*, 1825.

"MY DEAR MRS. BETHUNE,

"Must not suppose for one moment, that my silence for so long a time has arisen from any abatement in my affections, or forgetfulness of her claims upon me. I thank God, that I have often had good remembrance of you in my prayers night and day, and often have commended you to Him who is the Judge of the widow. But truly I have been a child of much affliction, and though my spirit has been willing, the feeble state of my health has retarded me; not that the bare writing of a letter is in

itself a task of so great magnitude under any circumstances—but the mind sympathizes so acutely with the 'weaker vessel,' as to render it at times almost impossible to surmount its sensibilities. Some time ago, I wrote to Mr. H., and therein I made mention of you, with a desire to know *how* you are? and *where* you are? Mr. H. did kindly favour me with a few lines in reply, merely to acknowledge the receipt of my letter, with a promise to write at full length in a few days: those *few* days are multiplied into many, and I have become the more anxious on *his* account also to know what is transpiring among you; for 'God is my record, how greatly I long after *you all* in the bowels of Jesus Christ!' A few days since I dined in company with the Rev. Mr. M. a son of the Doctor, and from him I was pleased to hear a favourable account of your beloved son George, and that he manifests much seriousness, and devotedness to the sacred character to which he is preparing himself, for future life. O is this the case? I wish he would write to me. I keep up a sweet correspondence with Princeton College—but strange to say, I have no correspondent in the *Theological Seminary*, although I sometimes think that there are several youths there upon whom I have *some* claim to be remembered.*

* Most gladly was this request complied with by Mr. G. B., but alas! the rapid decline of Mr. Summerfield's health did not permit him to reply.

"I trust that the mellowing hand of time has in some degree dried up the tears of your lonely widowhood. Whither he is gone, 'you know, and the way you know;' he shall not return to you, but you shall go to him: remember the gulf is not between heaven and earth—but heaven and hell; and now that he is absent from the body, he is present with the Lord; that Lord whom he loved when he saw him not, and whom he now sees face to face.

'Where all the ship's company meet,
Who sailed with their captain beneath!'

And oh, my God, shall *I* be there!—and shall you be there? yea, saith the *Spirit!* yea, saith the *Saviour*, for 'where I am there shall my servants be!' yea, saith the *Father*, 'It is your Father's good pleasure to give you the kingdom!' Let us comfort one another with these words, and then 'to die is gain!'

"Farewell, my dear madam. Give my love to our mutual friends; and believe me sincerely and affectionately yours in christian love,

"JOHN SUMMERFIELD."

[TO THE REV. JOSEPH TABOR.]

"*Baltimore, January 14th*, 1825.

"MY DEAR FRIEND,

"What an age is it since we last saw each other! and which of us had the most distant idea when we

separated [in Ireland] of our being so near together as the space between Pittsburg and Baltimore! [Then occur many references to European affairs, in which they were mutually interested.]

"And now I think it is time I should say something about yourself. I have learned with regret that success has not attended your removal to this country according to your expectation; you know how opposed I was to it;—however, this is poor comfort; nevertheless, I rejoice to know that you have not fallen into the snare of too many of our poor Irish brethren, whom I have met with in Canada, and elsewhere, who have in the same proportion as they lost ground on earth, given up their hope of heaven, and departed from the living God!—I trust that your mountain still stands strong, and that you yet *know* that you have in heaven a better and an *enduring* substance. As for myself, with much weakness of the body, with which I have had to contend, I am yet honoured with a name among the living in Jerusalem!—In this country my labours have been indeed *more abundant*, and I have not been permitted to labour *alone!* having obtained help of God, I continue unto this day. My soul is in my work, and the zeal of the Lord's house is as a fire within my bones;—the Lord has honoured me with many h[illegible]urs; and at the same time has taught me the art of hanging them all as trophies on the Cross of Christ. My health is improving, and I pray that my days may yet be lengthened

out, that I may bear witness of the great salvation to children yet unborn! Farewell, my dear friend.

"Your's, in Christian affection,

J. SUMMERFIELD."

[The following letter was written to the widow of the late lamented George Warner, Esq. who died on the 1st of January, 1825, known and beloved by thousands in the city and state of New-York, of whose legislature he was for many years a member; and who, for more than half a century, was eminently distinguished for his zealous and unceasing exertions in the cause of Christ.]

"*Baltimore, February* 15*th*, 1825.

"My dear Mrs. Warner must not suppose, that, because I have not broken silence until now, I had no sympathy with her under her late bereavement. Job's friends 'sat by his side upon the ground seven days and seven nights, and none spake a word unto him; for they saw that his grief was very great.' But then surely there is a fit time when the 'minister of peace' should break the seal of his commission, and fulfil its mandate, 'comfort ye, comfort ye my people, saith your God!' It would indeed be impertinent in any other than the 'Prince of life,' who was about to give back to the disconsolate widow her greatest earthly treasure, to say 'weep not;'—oh no! it is permitted to us to weep, and even to sorrow many days;—but then 'let us not sorrow as do others; for if we believe that Jesus died and rose again, even so also, them that *sleep* in Jesus

shall God bring with him;' 'he is not *dead* then, but *sleepeth*;' and Jesus will yet awake him out of sleep. He has long known that his Redeemer liveth, and that in the latter day, *He* should stand again upon the earth and see Him eye to eye,—Him whom he loved, *though he saw Him not*, and in whom he long rejoiced with joy unspeakable and full of glory.

"Oh how I should have desired to have been with him, when the shadows of time were flitting away, and the glories of eternity bursting upon his open vision! O how I should have longed to have witnessed in him, with what peace a christian can die! I might have learned a lesson which is now lost to me for ever. But *you* witnessed it; nay, you were the witness of his *life*, which was a *daily* lesson; the last chapter of which might be summed up in one line, 'I live,—yet not I,—but Christ liveth in me.' He felt that for him to live was *Christ*,—but now he finds 'that to die, is *gain*.' Happy soul! thy days are ended. He will not return to us, but we shall go to him; he has gained the prize before us; but then, although *we* have it not as yet, 'there is *laid up* for us a crown of righteousness, which the Lord will give at that day.' And though we should long be kept out of the possession of it, *rust* will not corrupt it; it is a crown of glory that fadeth not away! Oh that you, and yours, may gain the blissful shore as safely as he has done, without any shipwreck of faith and of a good conscience! and oh, my God! *remember me!* When your feelings will permit, I should be glad

to hear some particulars of the last moments of my much beloved and never-to-be-forgotten friend. He was among *the first* of my friendships in New-York, both as to my early acquaintance with him, and the value I placed upon his disinterested kindness to me !—I am bereaved indeed; one after another is summoned away, and I am left to hear tales of woe. It sounds like a knell unto myself, 'be ye also ready, for at such an hour as ye think not, *the Son of man cometh.*' Farewell, my dear friend, and may He who knows how to comfort them that are in trouble, pour in the oil and the wine into your broken bleeding heart.

"Your's in the Lord,

"J. SUMMERFIELD."

In the month of March, 1825, Mr. Summerfield returned from Baltimore to New-York, in consequence of the alarming indisposition of his father; on his arrival at the latter city, he fully expected soon to be called upon to close the eyes of his beloved parent, at whose bedside he remained day after day, little calculating upon the mournful alternative, which in the order of providence was soon to take place.

At this time, while he was residing with his family in the country about four miles from New-York, a physician who called to pay him a *friendly* visit, observing his delicate state of health, and believing the situation was too cold for him, ordered him to the town. He accordingly removed to the house of his kind friend Dr. Beekman, in the

city, where he was confined to his room and bed about a month, after which he so far recovered as to be able occasionally to ride or walk out. During this short interval of temporary convalescence, he was employed, with several of his brethren in the ministry of different denominations, in the formation of THE AMERCAN TRACT SOCIETY, of whose committee he was a member. His last public act was an address at the first meeting of this flourishing Society,* about a month before his death. A few days

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* The day after (Thursday) was the anniversary of the American Bible Society. Mr. Summerfield, with several distinguished strangers and members of the Society, was invited to dine with his esteemed and highly respected friend, the Rev. Doctor Milnor. This invitation occasioned the following note, in which there is a peculiar interest, when we reflect that it was the *last* he ever wrote! On the Monday succeeding, he took to his bed.—*J. B.*

[TO THE REV. DOCTOR MILNOR.]

"*May* 12*th*, 1825.

"REV. AND DEAR SIR,

"In the anticipated pleasure, which your invitation to dinner to day inspired, 'memory lost her seat;' I forgot that my diet is simply bread and milk, and that I had not tasted animal food of any kind for some months.

"At your table I know I should see 'as it were a great sheet let down at the four corners, containing'——'all that was pleasant for food;'—but then no accompanying voice would address *me*, 'arise, Peter, kill and eat.'—Unwilling, therefore, to appear singular, and fearing it might put you to inconvenience, I beg of you to excuse me, till we can enjoy 'all things in common.'

after this, he went to pay his father, who had in some degree recovered from his attack, a visit prior to his return to Baltimore—and little did he or his father think that this would be the *last time they should see each other in the flesh!* On this very day his physician was consulted with respect to his intended journey; he apprehended from appearances, that amidst a complication of complaints, his most formidable disease was a *dropsy;* this unexpected diagnosis was fully confirmed, when next day he took to his bed—never again to rise from it!

During this last sickness, such was the violence of the disease, and the consequent effect of the anodynes which were necessarily administered, that he had but few lucid intervals. Notwithstanding this, his ideas were at times exceedingly sublime; obscured as they frequently were by the inability to express fully what he meant to convey. The bent of his mind was very evident; the leading features of his remarks were, *the glory of the church!—the prosperity of Zion!*—themes upon which he had dwelt with delight, while in health. "The glory of the church! the glory of the church of New-York!" he exclaimed: "her walls shall be salvation and her gates praise!" He

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"I could not make my way into the City Hotel this morning, or I would have spoken to you.

"With kind regard to Mrs. M——, believe me, very affectionately, yours,

"J. SUMMERFIELD."

"*Thursday*, 3 *o'clock.*"

attempted to illustrate the union subsisting between Bible and Missionary Societies, by the most chaste and beautiful metaphors. One morning, while enduring great bodily pain, he exclaimed,

> "Cease, fond nature, cease thy strife,
> Let me languish into life!"

Throughout this severe illness, his mind generally appeared engaged about heavenly things: on a subsequent morning, he drew the bed curtains aside, and said to a friend who stood by—"Shew me the throne! where is the throne?" He would often speak on the fellowship of saints; and sometimes, he appeared engaged at a sacramental feast.

In a conversation which took place about ten days after he was laid sick, he remarked to his kind friend Mrs. Doctor Beekman, that her "infirmity of body was not less than his own; but," continued he, "had you my mental sufferings to contend with, in addition to your weakness of body,—perhaps you would hardly bear it." —He expressed a great desire to be raised again, if it were the will of God—"affliction," said he, "is not *joyous*,—but *grievous;* for example, even Christ himself prayed, that if it be possible, 'let *this cup pass from me;*'"—After a pause, he emphatically said, "*Nevertheless, not my will, but thine be done!*" A deep sense of his unworthiness seemed to oppress his mind: "having lived so long," he said, "and

to so little purpose: oh!" he added, "if I might be raised again—*how I could preach!* I could preach as I never preached before—*I have taken a look into eternity!*" During this conversation, the distressing hiccup, from which he had had little or no relief for some days and nights, was converted into a most affecting sob. On its being remarked to him that he suffered himself to be too much cast down by this deep sense of his own unworthiness,—as he expressed himself,—a friend spoke to him of the numbers that had been blessed under his ministry, some of whom were themselves preaching the gospel, and others promising fair to commence the work in due time; besides many of whom we shall never hear. "Oh!" he replied, "say nothing on that subject:" and then he sobbed out, "Well! I have been a labourer for seven years:" he paused for a few moments, and then with emphasis added, "bless God! I have at least served an *apprenticeship*:" after a little time taken to recover himself, he continued, "I know not how it will *end* with me—in this sickness, death is not so near to me, as I could wish it to be—were this to be my *last* sickness:" raising his hand, he said, "I wish to have eternity brought before me as near to my view as *that;* (looking at his hand;) this not being the case, I have thought it a presentiment that God will again raise me: 'tis singular to remark," continued he, "that the *last* time I sat down to prepare a sermon, my mind was led to these words—'*Having a desire to depart, and to be with Christ, which is far better:*' the sermon just filled up the last volume of my sermons, and after closing the

book, I was led to make use of these words—'*my work is done!*'—yet if it were God's will, I should like to preach it!"

It is worthy of observation here, that during his severe illness of 1822, when in Philadelphia, and when no hope was entertained of his recovery, that this text of scripture was much upon his mind—"Having a desire to depart, and to be with Christ, which is far better—nevertheless, to abide in the flesh is more needful for you." After dwelling upon this for some time, the latter part of the text—"Nevertheless to abide," &c. was so fixed on his mind, that he said to a friend in a confident manner, "*this sickness is not unto death.*" The same friend being with him a night during his last illness, while in conversation, Mr. Summerfield said—"Thomas, do you remember I told you in Philadelphia how much those words—'*Having a desire to depart,*' &c. were impressed upon my mind? you recollect with what confidence I informed you that I should recover, from the latter part of the text fastening upon me in so peculiar a manner, 'Nevertheless, to abide in the flesh,' &c.?—Now," continued he, "it is *reversed*; the *latter* part I have nothing to do with; the *former* is altogether on my mind."

On one occasion, when a cup was handed to him to take a drink, he looked round upon his friends, many of whom surrounded his bed, and smiling upon them severally, he said:—

"On *you*, on *me*, on *all* be given,
The bread of life, which comes from heaven."

About ten days before his death, he was visited by his much esteemed friend, Bishop Soule. The interview was a most affecting one. He had just obtained relief from very violent suffering. When the Bishop entered the room, he fixed his eyes upon him; the Bishop took him by the hand. For a few seconds they silently gazed upon each other, when the Bishop said, "I trust, John, all is *peace*."—Being much overcome, and after giving vent to his feelings, the suffering saint replied, "*I have a hope of which I trust I need not be ashamed.*" The Bishop put up a most fervent petition, to which Mr. Summerfield responded in a deeply devout manner. When the prayer was concluded, he said, "Bless the Lord, all within me *shouts* his praise;" he added, "great is the weakness of my body." The Bishop observed, "Well, my dear brother, you have been *doing* the will of the Lord, now you are *suffering*—so that in *doing* and *suffering*, you are serving the Lord." To which he replied, "I bless God!—the will of the Lord be done." Then taking a valedictory salutation, he said, "Bishop, farewell! if I do not meet you again on earth, meet me in heaven!".

At another time, he said, "I doubt not but many will expect a *dying testimony*, but I know not how this may be with me; I would, however, give the answer of Whitfield to a female friend: when she asked him what his dying

testimony would be, Whitfield replied, he had preached Christ, a *living testimony.*"

A few days before he breathed his last, he had been taking a little porter and water, when he requested that no anodyne might be administered whenever it should appear that the time of his dissolution was approaching. "Administer nothing," said he, "that will create a stupor, not even so much as a little porter and water, as I wish to be *perfectly collected*, so that I may have an *unclouded view.*" "Oh!" said he, "I fear not so much the *consequences* of death, but nature's *last struggle*—flesh shrinks, when we contemplate *that*—when the spirit is separated from the body, it stands, it stands, after the dislodgement, *trembling* and *quivering*—Oh! it is *that*, it is *that convulsive struggle* which harasses the mind!" On being told there would be grace sufficient, he replied, "*Well—yes*—well—*all is well.*"

After expressing his obligations in the most affectionate manner to all his friends, many of whom he named, and remarked on something peculiar in each of them, he spoke of one for whom he felt more than common interest. "Oh," said he, "how much that dear friend has been the subject of my prayers! With respect to the things of this life, my God will *reward* him—I believe he will never lack in the store nor in the basket—I trust he will meet me in glory—this is the subject of my prayers for him." He then said to his sister Blackstock—"Ellen, my dear, *we* have been much separated; we have not seen much of each other;

my time has been greatly occupied without my being able to enjoy *much* of your society—but absence has never banished you from my mind; God is my record that you are daily borne in the arms of faith to the footstool of his mercy—I plead there for *each one of you by name.*"

Within the last three days of his life, he appeared to be no stranger to approaching dissolution. On the 11th of June, he requested that his sister would have *mourning prepared.* The day before he died, he wished to change his position in bed: he pointed toward the bedside, and spoke of the grave—he was at the same time exceedingly restless, and said, "I wish for a change;"—when asked what he meant, he replied, "I want a change, a change of *form*—a change of *every thing.*" Among his last articulate expressions, was an attempt to quote a passage of scripture which he left unfinished. It was delivered with much hesitancy—"Al—though—sin—has—entered—" Shortly afterwards he called his brother to his bedside, took his hand, and requested that he would stay by him.

About five o'clock on the evening preceding his death, he called out in a surprisingly audible voice for his sisters, each by name—"Anne;" being told that she was not there, he called "Amelia"—she was also absent, attending her afflicted father; he then called "Ellen," his eldest sister, who was present. She took him by the hand, and reminded him of the necessary absence of his sisters: he

replied, "Well—tell *Amelia*—tell *Anne*—tell *them*—ALL'S PERFECTION."

In the course of the evening, his sister, thinking that he was much more comfortable than he had been for a few days past, (little did she think he was so near his end!) embraced the opportunity of visiting her anxious parent, who was confined to his bed in the country. She returned about ten o'clock in the evening, with a message from him to his darling son. She said, "John, my dear, your father sends his *love* to you: he desired me to say, that you are the *subject* of his prayers night and day"—to which he made no reply; his eyes appeared fixed, but there was no apprehension of his immediate death. She added, "John, my love, is that right?" He answered, "*Certainly, oh! certainly.*" Observing that his cough was very troublesome, she said, "My dear John, you must have taken cold from the windows being open:" he said, "very possible." She then gave him a drink, which was his *last*, as she was about to retire to rest for a few hours. She gave him a kiss, and said, "good night," to which he replied, "*good night!*"—these were his *last words.*

From this time until about four o'clock in the morning, he appeared in a comfortable sleep, when a change was first discovered to have taken place; his friends were then collected, and remained around his bed, until, without a groan, or one convulsive struggle, his spirit departed at

twelve minutes past eleven in the forenoon of the 13th of June, 1825.

Thus lived, and thus died, John Summerfield; a man whose name is not only written "in the Lamb's book of life," and his piety recorded on high;—but one, the fragrant memorial of whose virtues deserves to be cherished by the church below, as exhibiting in a high degree the spirit which characterized his evangelical namesake, mentioned in the gospel—even "that other disciple whom Jesus loved."

The sensation which the news of this event produced, wherever the deceased preacher had been known, was deep and general; and testimonies of his piety, his eloquence, and the attractiveness of his entire character, immediately appeared in many of the newspapers of the United States. To have transcribed these spontaneous effusions of respect—in many instances, the more valuable as coming from individuals not to be supposed to have any favourable predilections toward the body to which Mr. Summerfield belonged—would have been a pleasing task; but that which constitutes a chief excellency of the documents in question, forms at the same time one main objection to their repetition in this place:—they are almost uniformly couched in language at once laudatory to the memory of the deceased, and honourable to the feeling of the writers, while the choicer epithets and illustrations which they contain, are not unfrequently implicated with

obituary notices of considerable length. Collectively, therefore, they would occupy more space, and present less variety, than might be deemed compatible with the design of the present work.

On Tuesday, the 14th of June, the funeral *took place*. The procession being formed, moved from Dr. Beekman's house in Courtland-street, at a quarter past four o'clock in the afternoon, in the order following:—Members of the Young Men's Missionary Society, of which Mr. Summerfield was President—Ministers of various denominations, six of whom were pall bearers—the mourners, and a long train of the friends of the deceased. The streets through which the procession passed, were greatly crowded; a degree of seriousness marked every countenance; indeed the public sympathy could hardly have manifested itself more than it did on this occasion: the loss of a *great* and *good* man appeared to be sensibly felt by all classes of the community.

Arriving at John-street, the corpse was taken into the Methodist church, which was filled to overflowing; an eloquent and impressive discourse was delivered by the Rev. T. Birch; and the service concluded by a solemn and affecting prayer from the Rev. Henry Chase. The procession was then again formed, and proceeded to the steamboat ferry; where it crossed over to *Brooklyn, Long-Island*: here the corpse was again taken into the Methodist church, when the Rev. Nathan Bangs read the 15th chapter of

1 Corinthians, and concluded by reading the burial service, after which the body was silently committed to the grave. His voice, while living, had often been heard in this temple, and there "his body, precious even in death, sleeps near the spot where the doctrines of the Christian denomination to which he was attached were first preached in America:—there, it will await that morning of which he loved, when living, to speak, and of which he sometimes spoke in entrancing language—the morning of the resurrection."

The tombstone over the grave of Summerfield bears the following luminous inscription, written by the Rev. J. N. Danforth, of Newcastle, a minister of the Presbyterian church:

Sacred to the Memory
of
THE REV. JOHN SUMMERFIELD, A. M.
Æt. 27.
A Preacher, of the Methodist Connexion, born
in England—born again in Ireland;
by the first a child of genius, by the second a child of God
called to preach the Gospel at the age of nineteen.
In Ireland, England, and America,
himself
the spiritual Father of a numerous and happy family.
At this Tomb,
Genius, Eloquence, and Religion, mingle their tears.

Holy in life, ardent in love, and incessant in labour,
he was
to the Church a pattern, to sinful men an angel of mercy;
to the world a blessing.
In him were rarely combined
gentleness and energy of character;
by the one attracting universal love,
by the other diffusing happiness around him.
Singular sweetness and simplicity of manners,
inimitable eloquence in the pulpit,
natural, graceful, and fervent,
rendered him
the charm of the social circle, and the idol of the popular assembly.
Upon the lips that moulder beneath this marble,
thousands hung in silent wonder:
his element was not the breath of fame, but
the communion and favour of God.
He closed a scene of patient suffering, and slept in Jesus, in the
city of New-York, on the 13th day of June, 1825.
By faith he lived on earth;
in hope he died;
by love he lives in heaven.

Besides the above memorial, another monument has been dedicated to the memory of the lamented Summerfield. This is a beautiful cenotaph, which the Young Men's Missionary Society of the Methodist Church, has erected to commemorate the virtues of their late President, and their love for him. It was executed by Messrs. Dixon and Oatwell, and is placed in the front of the church in

John-street, near the western corner. The tablet is of black marble, finely polished, in the shape of a cone, and inserted in the wall of the church. Near the base of this, an urn is affixed, standing upon a pedestal, with a few volumes of books on either side. From one side of the urn a mantle hangs down in graceful folds, and at the right of it is a scroll half unrolled. These are elegantly sculptured from a block of very fine and beautiful white marble. Upon the tablet in the centre, the following tribute, from the pen of Bishop Soule, is inscribed:—

SACRED
to the Memory of the
REV. JOHN SUMMERFIELD, A. M.
"A *burning* and a *shining* light."
He commenced his ministerial labours in the connexion
of the Wesleyan Methodists in Ireland:
but employed the last four years of his life
in the itinerant ministry
of the Methodist Episcopal Church in the United States.
His mind was stored with the treasures of science.
From a child he knew the holy scriptures.
Meekness and humility,
united with extraordinary intellectual powers,
exhibited in his character a model
of christian and ministerial excellence.
His perception of truth was clear and comprehensive;
his language pure,
and his *action* chaste and simple.

The learned and the illiterate attended his ministry
with admiration,
and *felt* that his *preaching* was
in the demonstration of the spirit and of power.
Distinguished by the *patience* of hope,
and the *labour* of love,
he finished his course in peace and triumph.
Born in Preston, England, Jan. 31st, 1799.
Died in this city, June 13th, 1825.

Beneath the tablet, upon the base of the black marble ground work, is the following inscription:—

"This monument was erected by the 'Young Men's Missionary Society,' of which the deceased was President, with sincere prayer that the ardour of his zeal in the cause of Missions may live in his successors, when this marble shall moulder into dust."

SACRED
to the Memory of the
REV. JOHN SUMMERFIELD, A.M.
"A burning and a shining light."
He commenced his ministerial labours in the connexion
of the Wesleyan Methodists in Ireland:
but employed the last four years of his life
in the itinerant ministry
of the Methodist Episcopal Church in the United States.
His mind was stored with the treasures of Science.
From a child he knew the holy scriptures.
Meekness and humility,
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of christian and ministerial excellence.
His perception of truth was clear and comprehensive;
his language pure,
and his action chaste and simple.
The learned and the illiterate attended his ministry
with admiration,
and felt that his preaching was
in the demonstration of the spirit and of power.
Distinguished by the patience of hope,
and the labour of love,
he finished his course in peace and triumph.
Born in Preston, England, Jan. 31st 1798.
Died in this city June 13th 1825.

SECTION XVIII.

General concluding observations.

The foregoing narrative will, it may be presumed, have but little ambiguity, as to most, if any parts, of Mr. Summerfield's character and proceedings. Open, indeed, and transparent as were all his actions, there are no difficulties to be reconciled, no doubts to be cleared away; and happily it may with equal truth be added, that so obviously and continually was the spiritual purity of his motives reflected in his private as well as public life, that candour does not impose on his biographer the ungracious task of seeking, by extenuation or apology, to colour a single particular of his ministerial career. If apology be necessary in any quarter, the present writer feels that it is rather due from himself to those venerable men, ministers and others, who may happen to peruse these pages, for his remarks incidentally made on the details of Mr. Summerfield's *religious experience.*

This is delicate ground, and the writer trusts he has trodden it as delicately, as circumspectly, and at the same time, as scripturally, and methodistically, as possible. The

susceptible subject of these memoirs undoubtedly received in Ireland, that clear sense of pardon, justification, and acceptance with God, to which he ever afterwards referred as his spiritual birth; and yet, in the further and future work of sanctification, the light of spiritual illumination in *him* (whatever may have been the case in *others*) did not *uninterruptedly* shine "brighter and brighter unto the perfect day;" but clouds and darkness frequently intercepted the rays of that sun of righteousness, which had so evidently arisen on his soul. Indeed, the Lord seems to have led his servant, not with the shadow by day, and the glory by night, of the pillar of cloud and fire, but *alternately amidst perpetual natural gloom*, presenting to him the light of the flame that cheered the Israelites on the verge of the Red sea, and the darkness behind, that frowned upon the Egyptians, their pursuers. But God, who is "love," was equally present in the splendour and the terror to him—in the hidings as in the revealings of his face—and by that mysterious dispensation, we cannot doubt, led him, as the best mode of guidance, through the sea and the wilderness, over Jordan to Canaan and Jerusalem, which is above.

Perhaps the movement least explicitly accounted for, especially as to the suddenness of it, may be Mr. Summerfield's emigration from Ireland to America. I have reserved for this place, in preference to interrupting the narrative elsewhere, the introduction of a passage from his diary, written at Marseilles, in February, 1823. After some solemn reflections upon his removal from Europe, and

settlement in the "new world," which he observes will not only operate upon the whole of his future existence in time, but with respect to himself, run into eternity, he proceeds:

"Circumstances of various kinds, and a strange coincidence of events, which could only be resolved into the leadings of a providential hand, fully confirmed in my dear and honoured father, a conviction he had long experienced, that America was henceforward to become our home. My eldest sister's having married and removed to that country, several years before, had always since that time been regarded by him as an earnest, or rather a *pledge*, that the removal of the whole family would succeed sooner or later.

"Having in the autumn of 1820 finished his engagement as the manager of a certain establishment in the city of Cork, and finding no opening into which he might enter in that city, and thereby provide things honest in the sight of all men—although he sought for it with all diligence, connected with incessant prayer by night and day—he paused, and began to consider *this* as the time to which he had so long looked forward. Having exercised the strictest economy over all his domestic concerns, since his engagement in that city, and thereby recruited his impoverished circumstances, he now found that he was possessed of the means, and but *barely the means*, of transporting us to the United States; and fearing that these means would so consume away by much procrastination, as to

render it impracticable perhaps during the remainder of his life, he immediately concluded, after *agonizing* prayer to the Father of Lights to direct him, to prepare to quit his native land. A vessel having put into the port of Cork by stress of weather, presented an opportunity which seldom occurs there. As the place of her destination was the residence of my brother and sister in America, we regarded it as the last preparatory step by which the kind providence of God had led us on. Preliminaries adjusted, we bade adieu to Ireland, and to Europe, on the 12th of December, 1820, and arrived in New-York the 17th of March following, having first sailed to Portugal to take in cargo. Our numbers were, two sons, two daughters, my dear and *only* parent, and a servant-maid.

"As regards myself, independent of a father's commands, which were laid upon me, I too regarded the connexion of preceding events, which transpired in my ministerial labours, as no other than the leadings of the same God, who

> 'Plants his footsteps in the sea,
> And rides upon the storm!'

"My public duties in Ireland, for the two years previous, had greatly impaired, if not totally ruined, my health—my journal for that period will bear ample testimony thereto;—this, added to the general humidity of the country, rendered some change necessary, if my life was to be preserved.

For this purpose, among others, I visited England in May, 1820, and remained there till after the Liverpool Conference in the July and August following;—my hope was, that through the interference of many of the English preachers, with whom, in the interval I had become acquainted, I might be removed from Ireland to the air of my own country, and that the change would have a favourable effect upon my constitution; as also that my labours would be greatly reduced,—a measure which my situation at the time imperiously demanded. But notwithstanding the efforts which were made, and the petition of the Manchester Society for me to be sent to them, the Irish representative, brother Tobias, refused to give consent to my removal, without which consent, the British Conference could do nothing. At the same time knowing how tender and affecting were the ties by which I was bound to the scene of my past labours, and my *past afflictions too*,—he failed not to use every persuasion with me; in this he succeeded too well,—I gave up my intention, and returned to Ireland, to the city of Cork, where the Conference of the Irish brethren had stationed me at their preceding session during my absence in England."

It is a striking proof of Summerfield's sincere devotion to God and his cause, that (in obedience to his father's *commands*, as appears above) he cheerfully accompanied his parent to America, leaving all his prospects in Ireland and England behind, though he had arrived at perilous popularity in the former, and was most temptingly pressed to

settle in the latter country,—the fields, in which ambition in the shape of Methodist preaching, would choose above all the world beside, to shine, in its own vain glory;—nay, in which the honest and conscientious man of gifts and graces, might justifiably deem that he would be the most usefully employed. This, then, was forsaking all, denying himself, and taking up his cross to follow Christ.

It will have been observed that, throughout the preceding pages, every allusion to Mr. Summerfield's *father* recognises him as a professor of that vital godliness, which so remarkably distinguished his son. He was, however, a man of warm feelings and sanguine temperament; and these, as I have already intimated, led him frequently to miscalculate the results of his own upright intentions, when they failed to accord with that worldly prudence which is so generally, and in most cases so justly the parent of success in temporal affairs. But that his moral integrity, or his religious sincerity, were justly impeachable, I have yet to learn; and therefore, as the biographer of the son, who constantly blesses God for *such* a father, and whose filial obedience is one of the brightest jewels in his crown of holiness, I should hold myself utterly unworthy of having been intrusted with the delineation of his character, did I not express my conscientious conviction, that the man from whose diary the following extracts are taken, is worthy of being remembered in the parental relation with him to whom they refer:—

"May 26th, 1825. For the last three days my mind has been kept in peace, resting in God according to his word; though at times awfully concerned respecting John's affliction, which I fear is unto death, and lest his mind should not be happy in God.—I was much relieved this morning; being informed that brother W—— had visited him, as I had requested, and had been a great comfort to his mind. Thanks be to God for this!

"May 30. My mind, in general, has been at rest, as much as could be expected, considering my dear John's affliction; he being now upon the eve of time in the midst of the most promising usefulness. How mysterious are the ways of God! but he sees the end from the beginning, and does all things well.

"Dear Doctor Baker and his wife have come all the way from Baltimore to see my dear John; how kind their hearts! God bless them, and all his friends.

"June 7th. There is a prospect of John's recovery, consequently I am more composed—oh, that this severe affliction may be sanctified to his good, and that of all my family—the Lord deals kindly with me, in my affliction being made tolerable.

"June 17th. For the last ten days, my mind has been kept in hourly suspense. My dear John departed this life on Monday, the 13th of June, and was interred the next

day beside his friend the Rev. W. Ross.—From the accounts I have received, I have every reason to thank God for his safe arrival in heaven, where I hope to meet him soon, and all my dear children that are left behind: I thank God for giving me such a son; may his death speak louder than all his preaching.—Lord, prepare *me* to follow him to thy kingdom!"

Few ministers in America ever attained a higher degree of popularity than John Summerfield; and no man ever courted it less: it commenced with his *first sermon*, and continued to *the end of his short life.* It would be worse than affectation to insinuate that he was insensible to, or even that he undervalued the homage paid to his talents; but really when we reflect upon his youth, it seems little less than a miracle that he should have been so wholly preserved from the pernicious influence of popular praise. *Modesty* and *humility* were prominent traits in his character; this was universally admitted: the Rev. W. Nevins, of the Presbyterian church, Baltimore, says in a letter, "I have been astonished that in all my intercourse with Summerfield, I never heard any thing from him, even by accident, that savoured of vanity;—he was literally clothed with humility,—nor was the garment scanty. What popular preacher but he, ever passed before the world, without being at least *accused* of affectation?—That he was, I never heard."

He liked to preach in a church where there was a ves-

try, into which he could retire immediately after service; where that was not the case, as often happens in America, he has sometimes felt it severely, and been so discomposed, and dissatisfied with himself, as to wish that there was a trap door in the pulpit through which he might escape. If he attended the preaching of others, he preferred an obscure place among the congregation, as he did not like to attract observation. It was a pleasing trait in his character, that he would willingly listen to any advice that might be given by a friend—and some would undertake to find fault with *little things*; for instance, when he arrived in America, he wore a gold seal to his watch, which he soon found was an eyesore to some; he therefore promptly laid it aside; and the like of a plaid cloak which he got, as he would not, he said, offend one of the weakest of his brethren.

The preparation which he generally made for the pulpit was as follows: he would draw a rough outline of a sermon on a *sheet* or *half sheet* of paper; and after preaching it, determine whether or not it was worthy of being transcribed into his *book of sermons*; if it satisfied him, he would enter it into his book the next day. Many persons would doubtless expect to meet, in a work of this nature, with some specimens of those discourses which produced such wonderful effects: nor should they have been disappointed, had it appeared that the present writer, by copying, or filling up one or more of the *sketches* left by the preacher, could have done any thing like justice to that extraordinary

felicity with which his own *viva voce* eloquence filled up the prescribed outline. Such an attempt, however, would only exhibit a gratuitous failure; indeed, to a certain extent, the utmost fidelity of the *pen*, even of the author himself, would have conveyed as inadequate an idea of the fascinations of his *tongue*, and the overflowings of his *heart*, as an indifferent reporter might happen to do of either. He has indeed left one published discourse, which as little invalidates the latter, as I fear the present work may the former clause of the following remark:—"I almost compassionate the biographer of Summerfield, however great his graphic talents may be," says Mr. Nevins, "for I anticipate that the best written memoir of him, will be to the living, speaking, and acting Summerfield, very much what his best printed discourse was to the unwritten eloquence that he used to pour forth from his heart, in his most ordinary sermons—for the eloquence of our friend was pre-eminently that of the heart. It was the oratory of nature—and I have often remarked, that in any age, in any country, in any language, and under all circumstances, he would have been the same magic master of the human heart, that we felt him to be."

Let it not, however, be hence inferred by any who never heard him preach, that the sermons which delighted and edified such unprecedentedly large congregations, were deficient in theological excellency—quite the reverse. I have before me one of the precious volumes of manuscript sermons, above alluded to; it is a beautiful autograph of

his piety and industry, and many of those happy combinations of thought, those luminous expositions of the doctrines of the gospel, and those judicious illustrations of the faith and practice of Christianity, which formed the substrata of his eloquent discourses. But, however crowded and intelligible the contractions in the writing, it will readily be conceived that *sketches* is a proper epithet to designate a collection of the outlines of *one hundred and seventy-six sermons*, comprised in *seventy-four* post 8vo pages.

To the question which may naturally occur here—what then were the predominating qualities of Mr. Summerfield's mind? The answer ought unequivocally to be, GOOD SENSE, and GOOD TASTE—qualities most rarely found in combination with fervency of feeling, and a spontaneous eloquence. To say that he was not a man of *genius*, in the true import of the term, would be to deny the whole testimony of his life; while to assert that that genius was of the very highest order, would be to substitute exaggeration for fact. I have before me the following sentence in the hand-writing of Mr. Montgomery:—"Summerfield," says the poet, "had intense animal feeling, and much of morbid imagination; but of poetic feeling and poetic imagination, very little—at least, there is very little trace of either in any thing that he has left, beyond a few vivid but momentary flashes in his sermons."

His personal appearance, although not particularly striking on ordinary occasions, was allowed by universal

consent to be extremely fascinating in the pulpit. His countenance, when in tolerable health, was one of the most lovely description, yet had it at the same time an expression of calmness and solemnity not common with one so young. The Rev. J. Danforth, a Presbyterian minister, in a generous, judicious, and eloquent obituary notice of his friend, observes :—"But he had his inspiration; and then it [his discourse] was—not splendid, nor magnificent, nor overpowering—but simple, pure, gentle, and heavenly, even to a degree of sublimity, and certainly to such a degree as I believe is rarely connected with mortality. His eye, which, like his countenance, possessed, on your near approach to him for the first time, nothing positively agreeable, assumed a dark hue in the pulpit; and as to the rest of his face, if you wished to see meekness itself embodied in human form, there it was in Summerfield, as he stood in the sacred desk, the messenger of the Lamb of God—in his face, and attitude, and manner—in every smile of rapture that lighted up, and every shade of melancholy that passed across his features. He never used notes in the desk, and even smiled sometimes at the practice. He was, however, systematic, and was continually interweaving Scripture, in the most natural and graceful manner, with the thread of his discourse. His mind seemed to be stored, his very spirit to be imbued, with the word of God. It dwelt richly in him in all wisdom and spiritual understanding. He preached from fifty minutes to an hour—too long for his feeble and wasting frame."

It has frequently been said, that no person ever did so much in the United States towards destroying sectarian bigotry, as Mr. Summerfield. Every sincere preacher of the gospel was to him a brother; and those of almost every denomination invited him in turn to preach for them. Immediately on his arrival, on one occasion, at one of the principal cities, he was waited upon by a number of gentlemen of the Protestant Episcopal Church, to express a desire that he should preach in one of their houses. With this request he stated his willingness to comply, provided the consent of the Bishop could be obtained. The Bishop was consulted, but declined acquiescing—observing, that he greatly regarded Mr. Summerfield as a man, and esteemed him as a minister, but that the *canon* of the church prevented his consent, however much he might himself be pleased to hear the young man preach. Being informed of this, Mr. S. pleasantly replied—"Well, it matters not; but I have always thought it was usual *to spike the cannon in times of peace.*"

The following letter from the Rev. Dr. Abercrombie, an eminent minister of the Episcopal Church, to Mr. Summerfield, is equally honourable to the writer and the receiver. It is dated Philadelphia, June 1st, 1822:—"Rev. and dear Sir: The very powerful impression which the exercise of your ministry in this city has made upon the hearts of many of your hearers, induces me thus to express a most ardent wish on their behalf, that you would *soon* indulge us with another visit, that you may confirm and render inde-

lible that happy effect. Much of the good seed has fallen among *thorns*, and will, I fear, become choaked, and unfruitful, unless invigorated and nourished by your refreshing agency. Your exertions among us, Sir, have been blessed with *great* success in awakening many sleeping, and alarming many careless professors of Christianity; and as a brother labourer, though a very feeble one, in the vineyard of our heavenly Master, I can no longer resist addressing to you the solicitation given to St. Paul—'Come over into Macedonia, and help us'—your 'heart's desire and prayer to God for sinners, is, that they may be saved, and as the talents intrusted to you have been happily improved among us, I trust that you will be permitted by divine providence to *establish* the good work which you have begun, and carry it on to perfection. Your sincerity and zeal as a Christian, and your urbanity as a gentleman, will, I am confident, induce you to pardon this intrusion upon your time and attention. As it is generally known I enjoy the pleasure of being acquainted with you, I am frequently asked, when will Mr. Summerfield favour us with another visit? How, my good Sir, shall I answer this question? With unfeigned respect and esteem, I am, Rev. and dear Sir, your affectionate friend and brother in Christ, JAMES ABERCROMBIE."

It may not be improper here to introduce an anecdote, which has frequently been repeated, from versions more or less correct. It is substantially as follows: While Mr. Summerfield was lying in bed, during one of his illnesses,

he was visited by two highly respectable clergymen, one of whom, commiserating his early subjection to such extreme suffering in consequence of his ministerial labours, inquired, "how old are you!" To the astonishment of the divine, the suffering saint replied—"I was born at Preston, in England, in 1798, and *born again* at Dublin, in Ireland, in 1817." The visiter expressed at once his surprise and curiosity, at what to him was so strange a declaration. Mr. Summerfield, no less excited, with great propriety, exclaimed in the language of Jesus to Nicodemus, "Art thou a master in Israel, and knowest not these things?" and then related to them the history of his own conversion. The sequel is gratifying: The reverend gentleman, after departing, inquired of his clerical companion whether or not he knew any thing about this strange doctrine, and finding that he too was a subject of the same happy change, set himself to obtain the like blessing, with a sincerity and success of which his subsequent ministrations bore satisfactory testimony.

Summerfield was commendably particular with regard to his person; plain, but remarkably neat; indeed, carelessness in any respect did not belong to him—he equally disliked slovenliness and finery in a minister of the gospel, justly holding that every thing ought to correspond with the dignity and importance of his office.

In private life he was as much beloved, as he was admired in his public character. "There was," says a minis-

terial friend, "something unearthly about the man—and yet he was a *man*, and as affable and condescending, as if, to use his own expression, he was 'the servant of all.' Any one who was disposed to complain of his being too much the subject of conversation, (justly or unjustly,) or of his being a youth unworthy of such premature celebrity, forgot it all after sitting down a few minutes in his company." There was something so endearing and truly affectionate in his manners, that it was no wonder his company was courted by all ranks.

In conversation, he was chaste, lively, and sometimes facetious; prolific of anecdotes and remarks of a religious tendency. He had, in astonishing perfection, the faculty of remembering names; it mattered not how large a family he might visit, should there be a dozen children, he would inquire the names of each, and would ever afterward remember them by *name*, even to the servants.

Mr. Summerfield, as before noticed, was fond of preaching to children, and in these services his manner was peculiarly engaging. It was a delightful scene, to witness his appearance on these occasions: himself like a boy among his juniors, leaning gracefully over the pulpit, in a manner best comporting with the familiar and affectionate style of his address—his juvenile auditory occupying the body of the church, and listening with the most steady attention to their ingenuous teacher. Occasionally he put questions to them, and would encourage oral answers, and tell them

what his next subject would be, that they might be prepared to reply to his interrogatories. His scope and illustrations, were sometimes so happily appropriate, that the children would remember nearly a whole sermon. After enforcing most sweetly, on one occasion, the text—"They that seek me early shall find me," he said—"are there any of my dear little hearers who will pledge themselves to meet me to-morrow morning at the throne of grace?"—several immediately replied, "*I will.*" He endeavoured to excite a *missionary* spirit in the children, and introduced among them the "'Tis But" box, that they might save a few cents for so good a cause. In 1822, he wrote an ingenious juvenile speech, which was delivered by an interesting boy, eleven years of age, proposing a missionary resolution, (which Mr. Summerfield himself seconded,) the little fellow presenting at the same time, as the representative of the other children, the sum of four hundred and ten dollars.

In his love of children, he resembled Mr. Wesley: it was pleasing, on some occasions, to see the little ones crowd about the altar, before leaving church, each anxious to be noticed by him. He would sometimes from the pulpit invite them to call upon him at his lodgings, to which they repaired in groups, when he would leave his study and spend some time familiarly with them. Children from all parts of the city, would bring their little Hymn books, for him to insert their names, which he usually did, accompanied with some suitable remark or motto. Among

the numerous instances of his attention to the lambs of Christ's flock, occurs the following:—a boy, about eleven years of age, after one of the sermons to children, remained till the congregation had nearly dispersed, when he attracted Mr. Summerfield's notice; stepping forward, he said, "my little boy, do you want any thing with me?"—he appeared overcome with his feelings, and could only say "Mr. Summerfield"—"Well, my love, what do you want with Mr. Summerfield?" the boy, encouraged, said he wished Mr. Summerfield would call at his mother's: on inquiring where his mother lived, the name of the street, and the number of the house, were given. "What is your name?"—"John Brown," replied the boy: "Well, John Brown, to-morrow, at 11 o'clock, I shall pay you a visit." Accordingly, at the time appointed, Mr. Summerfield waited upon him; he found John busily employed sweeping and fixing the fire, and preparing for his visiter. "Well, John, here I am, according to my appointment."—John requested him to take a seat until he had found his mother—she was a pious woman, and said that her son had heard him preach, whenever he had addressed the children, and that his mind had been much impressed in consequence. Mr. Summerfield knelt down and prayed with them; and before he went away, encouraged John, and gave him some good advice; entered his name on the list of those for whom he felt a peculiar interest, and told him that he should keep his eye upon him; requesting him to come and speak to him whenever he had an oppor-

tunity, that he might ascertain what progress his little friend John Brown was making. Carping criticism, or cold philosophy, may despise these little traits, but ministerial wisdom will not.

After Mr. Summerfield's severe illness in Philadelphia, in 1822, when he had just so far recovered as to be able to ride out, he stopped to visit a pious presbyterian lady, who, like himself, had been on the threshold of eternity. In the course of conversation, she inquired—"Mr. Summerfield, what were your peculiar views and feelings at that solemn moment, which it was thought would be your *last* ?"—Mr. Summerfield said that he felt an *indescribable peace, subduing peace*—"If (continued he) I had at that moment given utterance, it would have been peace! *peace!* —I felt as though the spirit were waiting for the word '*come*'—as though it were soaring! I looked back upon the earth, and I discovered that there were two slender cords which held me—the *church* and my *family*—but I felt that even these could give way." After a pause, he added, "perhaps it may be thought strange, but I have never desired that *mine* should be the *triumphant end;* singular to say, I have ever coveted the *end of peace—peace—peace!*"—

Before he left Baltimore the last time, and but a few weeks previous to his death, Mr. Summerfield was waited upon by a committee of ladies from the Orphan Asylum,

requesting him to plead the cause of their institution. He informed them that the state of his health was such as to preclude him from many duties connected with his own church; at the same time expressing much regret at not being able to comply with their earnest solicitation. One of the ladies thereupon said—"Mr. Summerfield, promise that on your return from New-York, in the course of the spring, you will suffer us to have a claim on you?" —raising his eyes heavenward, and clasping his hands—he replied, "before that time, I expect to be in glory." This remark produced an electrifying shock upon the minds of his friends in Baltimore; and has often been adverted to since his death, as appearing somewhat prophetical.

It may justly be a subject of gratitude with his friends, and with the members of that church, with which he was more especially connected, that short as was the life, and interrupted the ministerial career of this ardent champion of the cross, that he not only left—but in no slight degree contributed, to make America better than he found it. His last appearance and efforts in public, were, as already stated, to witness, and with his brother ministers, to celebrate, one of the triumphs of Christian charity, which it had ever been his aim to promote. At the first public meeting of the American Tract Society, he was present—though on the verge of the grave,—to present the following resolution, which he had himself drawn up:—"That

as all permanent good cometh down from the Father of lights, we do give ourselves continually to prayer for his blessing on this institution, and do urge it upon all the lovers of our Zion, to aid us herein by their devout supplications." This resolution he advocated in a strain of pious fervour, which well became one who was so soon to join in the songs of the blessed. "Hume, Voltaire, Paine, and other infidels," said he, "have predicted the downfall of Christianity. I would they could be present to witness the exercises of this day, and the growing prosperity of the religion which they affected to contemn and despise—I would they could see the triumphs of the cross, and partake of the blessings which they slighted." He declared, that of all the anniversaries of benevolent institutions, which he had attended, in Europe, in Canada, and in the United States, there was not one in which he had seen a spirit of brotherly love, and christian affection among different denominations, more manifest. This he felt was to be attributed to the presence of a divine influence. His own sense of the goodness of God, and the spectacle he then witnessed, affected him to tears again and again during the course of the meeting, for he felt that the spirit and atmosphere of heaven filled the room: but he looked so pale, so cadaverous and emaciated, that his friends could hardly suppress a tear at his appearance. He had finished his course; and providence, as if to render more affecting the completion of the circle of his ministerial labours, so ordered, that his last faltering accents in

public, should be heard in the very same room, in which a few years before he had first publicly opened his lips in his adopted country, when, in the Bible Society, he held the audience in rapt surprise, astonishment, and admiration.

THE END.

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